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GEOGRAPHY AND OTHER SCIENCES,
AND HOW TO TEACH THEM

GEOGRAPHY AND OTHER SCIENCES, — AND — HOW TO TEACH THEM.

BY

L. A. S. THORNHILL

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead."—Romans i. 20.

LONDON

ARTHUR H. STOCKWELL, LTD.

29 LUDGATE HILL, E.C.

Made and Printed in Great Britain for Arthur H. Stockwell Ltd.
by H. E. Warne Ltd., St. Austell, Cornwall.

TO ALL THOSE
 WHO EARNESTLY DESIRE
 NATURAL SCIENCE
 TO BE *SO* TAUGHT
 THAT IT MAY ACT THE PART OF
 A WONDROUS JACOB'S LADDER*
 WHEREBY
 THE MIND OF YOUTH
 MAY CLIMB
 BY MEANS OF THAT "SCIENCE OF SCIENCES,"
 "THE SCIENCE OF CORRESPONDENCES,"
 INTO THE CONTEMPLATION AND PRACTICE.
 OF
 THE HEAVENLY VERITIES THEY TYPIFY
 THIS BOOK IS HEREWITH NOW DEDICATED.

*See Genesis xviii. 10 to end.

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PREFACE

I HAD been busy reading the first part of Lord Macaulay's "History of England"; and then went out for my usual walk. The evening was calm and clear and pleasantly cool, and in the softened light everything—mountain, valley, etc.;—looked at its best. I therefore fell a-meditating; and, while so doing, the thought came into my mind that not only history, but science in general, was, in our schools and colleges, nowadays taught *too much as an end*—as if there were nothing beyond! and I could not help thinking, "Of what use is it, as thus taught, after all?"

From history, my thoughts, by an easy transition, passed on to the noble science of geography; and I forthwith determined, if God so willed, to write a textbook on the same. This I proceeded to do at once; but, as the work advanced, it became evident to my mind that it would be better to write a book appealing to all those who believe in and practise the "Heavenly Doctrine" of "the New Jerusalem"—which has been revealed to man by the Lord Jesus Christ out of the bosom of His Divine Word through the instrumentality of "the Writings" of His servant Emanuel Swedenborg—to co-operate with each other for the purpose of so teaching Natural Science, that, by means of "the Science of Correspondences," the mind of youth might ascend, as by a stairway, into the knowledge and contemplation, and thus into the love and performance, of the Heavenly Goods and Truths in which the sciences originate, and which, therefore, they correspond to and are representative of.

But as nothing can be done without means, and as a centre of operations is a *sine qua non* for the imparting of any branch of knowledge, I began to see that *what is needed* is the establishment of

THE DISTINCTIVE NEW-CHURCH DAY SCHOOL, AS WELL AS THE PREPARATION OF SUITABLE NEW-CHURCH TEXT-BOOKS FOR USE IN THE SAME.

There have been, and still are, New-Church Day Schools ; but the New-Church Day School of the past can scarcely be called DISTINCTIVE, in the true sense of the term,—which also doubtless is the reason of its having nearly ceased to exist ;—for the object of its existence scarcely appears to have been the utilisation of natural science in the manner, and for the end, above indicated.

Trusting, then, that the above object is now on the eve of being fully realised, and that many will come forward to the work.

I respectfully remain,

Your fellow-labourer in the Lord's harvest (John iv. 35-38),

L. A. S. THORNHILL.

Glendower,
Maraisburg,
Cape Colony,
South Africa,
6th November, 1909.

“Spiritual truths are as capable of being comprehended as natural truths.”—EMANUEL SWEDENBORG.

This book has now been revised for the second time.

L. A. S. THORNHILL,
London,
15th March, 1929.

CHAPTER I

GEOGRAPHY .SPIRITUAL AND NATURAL

CHAPTER I

I

GEOGRAPHY is a description of, or a writing about, the earth, it being derived from two Greek words, viz., *ge*, the earth, and *grapho*, I write.

But there are *two* earths : the earth of ground, stones, etc., called the material earth ; and the earth of mind, *i.e.* the mental or spiritual earth—and these two earths correspond to each other as fully and completely as ever do the body and the soul. Therefore, just as the body *represents*, and thus is the emblem of, the soul, so is the matter between the two earths, the result being that the former is a wondrous mirror reflecting the latter, even as the glass does our faces when we look into it ; for it is the nature of two things which correspond, the one to the other, that the inferior should always image forth the superior. But the material earth is more than this ; for, it having been created out of the spiritual earth, as the effect is out of its cause, it follows that it is the very form in and through which the latter manifests itself to us.

There is, therefore, such a thing as *spiritual geography*, *i.e.*, a description of, a writing about this mental earth, or world of mind. Consequently, natural geography will correspond to, will represent and figure forth, spiritual geography.

And now we reach a most important conclusion, *viz.*, that our *only* object in studying natural geography should be that we might the better thereby be able to study spiritual geography—our training in the world of matter should be but a prelude to our training in the world of mind. And at the very outset should the important fact be most fully impressed upon the minds of the little ones, that, when they are learning about natural mountains, hills, valleys, rivers, countries, continents, islands, etc., it is that they might by this means be able to rise to the contemplation of their spiritual counterparts! In teaching them the definitions, then, not only should the fact that there *are* spiritual mountains, hills, etc., be clearly brought home to their minds, but also *what* these are, and *how* they correspond to the natural ones, and, furthermore, that they *must* correspond, because they are the *causes* thereof, and the latter the effects of those causes, the former being in the world of causes, and the latter in the world of effects.

II

I would, therefore, suggest that the geographical definitions be taught in the following manner :

Take the class outside ; draw their attention to the beauties of nature around them, *viz.*, of mountain, river, plain, sea, etc. ; lead them to form definitions of these things for themselves, as well as to be able clearly to express them ; and then lead them to note the fact that the surface of the earth consists but of *two* things, *viz.*, of land and water.

Now lead their minds upwards to consider what other thing—vaster and grander than the world, without which our existence here would be truly in vain, and which bears up our souls “on eagle’s wings” into close communion with God (Exod. xix. 4), whence again they can

descend to bless the earth,—also consists of *two* things, or two constituent parts : and the answer will be, “Religion” ; which two constituent parts, they will go on to say, are “charity and faith,” or “good and truth,” or “love and wisdom.”

III

It will now be easy to lead them to see that good, love, or charity, corresponds to the ground or earth—*viz.*, to the solid part of the globe ;—and truth, wisdom, or faith, to the water or fluid part of it.

They can be next led to perceive that the human mind is likewise constituted of *two* parts, *viz.*, of the will, or the essential man, which is the recipient of love, good, or charity ; and of the understanding or the intellect, which is the formal man, and is the recipient of truth, wisdom, or faith.

Their minds being now elevated above the natural into the spiritual plane of existence, it will be easy for them to understand that spiritual geography is a *far* more interesting study than merely natural geography, when they come to perceive that, just as land and water can exist in every variety of form, producing a habitable world, though *only* their perfect combination can produce perfect scenery and a world most fully adapted to the support of man and of living creatures ; so charity and faith can exist in every variety of form, producing the spiritual world, though *only* their perfect combination can produce a perfect character.

A character of this description is the home of naught but reverend, pure, and kind feelings ; and of bright, cheerful, and true thoughts—all in due proportion to each other. The term “perfect character” is, of course, here used in the *only* sense in which it can be applied to

human beings, *viz.*, that of continuous progression in righteousness, absolute perfection being possible to God alone (Psalm xxx. ix. 5 ; Matt. xix. 17 ; Mark x. 18 ; Luke xviii. 19).

IV.

A world *without water* would be a terrible desert utterly destitute of vegetation and living creatures ! So a being all love affection would be a creature carried away either by furious and unruly passion—for love unqualified by wisdom becomes such,—or else by a sickly sentimentality that would give money to a man even though it knew that he intended therewith to equip himself for a life of crime ! In such a state, it is manifest that all spiritual grass (*i.e.*, all the knowledges of truth), all heavenly perceptions (these being the trees of heaven), all thoughts of truth (or spiritual birds), and all spiritual affections (these being the animals of the heavenly state)—in one word, everything that constitutes us spiritual men,—must die.

V

But a world *all water* would be a desolate waste ! What could live in such a world ? I misdoubt me if even the fishes could, seeing that they are the scavengers of the deep which keep it from being defiled by impurities washed into it from the land. But as for animals, birds, and man, where would they be ?

Just so is it with a religion of *all faith*, or of "*faith alone* !" In "*solifidianism*," all is a dreary waste ! There is no charity ; for it tells its adherents that charity has nothing to do with religion, being a kind of appendage which follows faith as the tail does a sheep, and which can just as easily be dispensed with ; and that if practised

with a view to salvation, it will rather have the other effect !

Solifidianism denounces damnation against those who make the keeping of the Lord's commandments the ruling principle of their lives, and plainly says that they are *not* to do as the Lord says when He teaches that we are to love Him above all things, and our neighbour as ourselves (Matt. xxii. 34-40 ; Mark xii. 28-34 ; Luke x. 25-37), and, " If ye love Me, keep My commandments " (John xiv. 15) ; " He that hath My commandments, and keepeth them, he it is that loveth Me : and He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him " (ver. 21 : see also verses 23, 24 ; Chapter xv.—in particular, verses 8-14, and 17).

VI

In such a religion, or in such a state of the human mind with respect to Divine things—*i.e.*, in such a *standing* or attitude thereto—it is manifest that all spiritual vegetation, which is the knowledge of good and truth ; and all heavenly thoughts concerning " the good, the beautiful, and the true "—these being " the birds of the heavens " (Jer. iv. 25) ;—as well as all the affections of good and truth—these as indicated before, being the animals of the heavenly world ;—and so all spiritual men—*i.e.*, everything in man which makes him spiritual or heavenly-minded :—will be drowned as by a terrible and desolating deluge.

Therefore it follows that, just as it is requisite, if we are to *have* a world in the true sense of the term, that there be that perfect combination of land and water which makes not only lovely scenery, but also a fruitful earth teeming with life and beauty ; so, to *have* religion, *i.e.*,

one worthy the name, we must have that perfect and lovely combination of love and wisdom, of good and truth, or of charity and faith, which makes lovely and heavenly characters—images and likenesses of God (Gen. i. 26, 27)—fruitful in all good works springing from hearts uplifted with love to God and overflowing with love to man, as well as teeming with the knowledge, the intelligence, and the perception of all things “good, beautiful, and true,”—in one word to, *have* religion, we must have in us that happy combination of love and wisdom spoken of above which alone has power to make us into *men*—real living men : —and to “enter into life,” there is only *one* way, viz., to “keep the commandments” Matt. xix. 17). For he who loves God above all things, and his neighbour as himself—and only he who is in the pure disinterested affection of good and truth for their *own* sakes can do this—is a *living man*. But he who is in the love of self and the world—*i.e.*, he who, in all that he loves, and thence acts out ; as well as in all that he thinks, and thence speaks, regards himself alone,—is a *dead man*.

VII

When the world was first formed, it was nothing else but a liquid globe the surface of which formed one continuous plain ; but the end regarded was the formation of the continents and all their contents, to be the abode of man ; and then slowly but surely were the continents formed above the floods, covered with verdure, made the habitation of living creatures, and, above all, fitted to be the home of man.

A very important lesson may be taught from this ; namely, that at first, spiritually speaking, man is, as we are instructed in Genesis i. 2, merely a watery waste—a world all water,—inasmuch as he has first to learn the

doctrines of faith scientifically, *i.e.*, as matters of knowledge—without any real perception of the truth that they *are* so, and can be nothing else, and without any real affection for them ; —but the end regarded is that the continents of love, charity, goodwill, and a good life—in one word, of loving obedience to the Lord's commandments,—might be pushed up, or appear. In such a state, he is led chiefly by the appearances, or fallacies, of truth as taught to him, without as yet any discernment of the real truth within, in consequence of which he has to rely upon the judgment of others more advanced in the regenerate life than he. But if he follow the leading of the Lord, he will aspire to good as an end, and seek to realise that end by keeping the Lord's commandments, this indeed being the only way in which it *can* be realised. Then slowly but surely will the continents and islands of love, charity, and good will, as embodied in a loving and pure life, be raised above the deep ; and will in due course be covered with spiritual verdure and filled with living creatures, in consequence of which man will become *man, i.e.*, spiritual, regenerate, or heavenly-minded—an unconscious inhabitant of heaven now—and not altogether an unconscious one either—as well as an angel of heaven hereafter : See Genesis i. 9-13).

VIII

Thus spiritually and literally, that is, both as applied to the spiritual and material worlds—the world of mind, and the world of matter,—we can understand, in some measure, the force and significance of this beautiful passage in Psalm xxiv. (verses 24, 25), namely :—

“ The earth is the LORD's, and the fulness thereof ; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods.”

CHAPTER II

THE GEOGRAPHICAL DEFINITIONS

CHAPTER II

I

Now when the pupils have learnt that there are many different kinds of land—*i.e.*, that land exists in many different ways, namely, that extremely elevated land is called a mountain ; land less elevated, a hill ; low-lying land between these, a valley ; and so on ; furthermore, that springs arise in mountains and flow down into the valleys bringing beauty and fertility there ; also, that on this account the latter are richer in productiveness than the former, as well as because their soil is continually being deepened, renewed, and enriched by washings from the mountains ; they will then be able to understand that love, to which land corresponds, also exists in a variety of ways.

Love to the Lord, or the pure disinterested love of goodness for its *own* sake, constitutes the mountains of the soul ; and charity to the neighbour—which is goodwill to man,—or the affection of truth for its *own* sake, that is, because it *is* the truth, its hills. But these higher elevations of love, however the soul may glow with ardour, or thrill with emotion, for the objects of its affection, are, unless embodied in works of practical usefulness, ~~that is,~~ unless love becomes effective in use, mere idle sentiments which will soon pass away.

For the permanence, therefore, of these ardent and glowing affections, there are needed the valleys of lowly devotion to works of usefulness to our fellow men. The due cultivation, however, of these spiritual valleys, supply our souls with that spiritual food, clothing, and shelter

which they need as much as ever our bodies do the natural necessities of life ; and then, after having there faithfully performed our duty, we can again ascend the spiritual mountains for the purpose of bathing our spirits in the sunshine of the Lord's presence, so that, having there received fresh inspirations of goodness, we might descend to realise them ; and so on. Did not our Lord ascend from the valley into the mountain of His transfiguration, where " His face did shine as the sun, and His raiment was white as the light " (Matt. xvii. 2), and then again descend into the valley to heal the poor lunatic (*Ibid.* 14-18) ? So should we do also.

A life *all* valley would be a terrible thing ; for, were we to fall into such a state, we would cease to act from heavenly inspiration, and our lives of consequence would become sordid and narrow. So also as indicated above, a life *all* mountain or hill would never do ; for such a life would be one of mere sentiment—and this, unless embodied in works of usefulness to our fellow creatures, is useless.

Spiritually as well as naturally, there must be a combination of mountain, hill, valley and plain—a plain or wide valley signifying a more extended state of usefulness,—if we would have a full, rounded, and beautiful character. Love to God and love to man must be embodied in use—both uses done to the few, and uses done to the many.

II

These elevated states, or mountains, of spiritual affections—" the delectable mountains " as Bunyan calls them,—give birth to the springs of truth or wisdom, that pure spontaneous " wisdom of love," or " truth of good," spoken of in " the Writings " of the New Church,

which gives quality to love affection, making it fruitful in good works.

As the fountains flow down the mountains into the valleys, they unite forming rivers, which, receiving tributaries from other valleys, at length flow through the plains as magnificent streams, on the banks of which stand splendid cities, the busy homes of men, and on whose bright waters sail innumerable ships.

In the same way, the springs of truth by continual accretions become rivers of wisdom. These render possible the cities of heavenly doctrinal systems, or Churches, which are the spiritual homes of men animated by the affections of goodness, who delight to exchange their treasures of good and truth with each other by means of the ships if doctrinal instruction floating upon them. Is not "the Holy City, New Jerusalem," situated upon the banks of the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. xxi. 22) ?

At length these rivers of heavenly wisdom enter the vast spiritual ocean of the memory and experience, where swim the fish of living scientific knowledge.

III

The sunshine of love, though, falling upon these external knowledges, the same are sublimated or refined—*i.e.*, spiritually evaporated ;—and, being again brought back to our love affection by the winds of spiritual inspiration, they are there partly condensed, thus forming those beautiful spiritual clouds of "the appearances of truth" (E.S.)* which act as veils to shut out the full force of the love and wisdom of our God, which we poor

*" E.S." are the initials of Emanuel Swedenborg.

human beings, *being finite*, cannot receive in their full power, and live. "The Lord is Good Itself, and Truth Itself," or, what is the same thing, "good being of love, and truth being of wisdom," "Love Itself and Wisdom Itself" (E.S.)* Consequently, the effect of seeing these as they are *in* themselves would be annihilation, as described in Exodus xxxiii. 20. :—

"And He" (Jehovah) "said, Thou canst not see My face : for there shall no man see Me, and live."

This is why the literal sense of the Word, on account of its consisting of these appearances of truth, is signified by *clouds*. These spiritual clouds veil the spiritual sense of the Word, that is, the genuine Truth thereof, till such time as we are able in some measure to bear it ; and then, very gently, and just according to our state of receptivity, is the glory of the love and wisdom therein contained let through—with some more : with others, less ; and in some states of the individual life, more : in others, less. But though, with regenerating Christians, these spiritual clouds do continually get thinner and thinner, thus ever letting through more and more of the glory within, yet with neither man nor angel, can the veil be wholly withdrawn—nay, not to Eternity, seeing that, if it were, he would in such case be in the immediate presence of God ; and (to again quote Exodus xxxiii. 20), we "cannot see Jehovah's face : for there shall no man see Him and live." The finite cannot bear the presence of the Infinite. The veil, therefore, is never lifted beyond man's, or angel's capacity to bear ; for if this were done to any considerable extent, then instantly would the Heat of the Divine Love and the Light of the Divine Wisdom flow in upon him with an ardour so intense, that he would as quickly vanish away as would a stick introduced into the sun—yea, much

*See the foot note on the preceding page.

more quickly. And it is just *because* God is Love Itself and Wisdom Itself, that the veil or cloud is there, both with angel and man, they being finite, and God Infinite, except that with the inhabitants of heaven, as compared with the one we have, it is very thin. As, therefore, both the former and the latter are finite receptacles of the Divine as accommodated to their states, it is plain that, as their capacity to receive is increased, so is the veil withdrawn ; but that this can never be fully done to Eternity. Man and angel's life, consequently, consists in from the heart ascribing to God the all of the love, wisdom, and life that they feel and perceive in themselves, in delightedly and and gratefully saying that they are *His* in them, and as such in acting them out by reciprocally loving Him, understanding His Truth, and lovingly carrying out its behests in their daily lives. So, just according to their advance in the regenerate life, is the veil withdrawn. But obviously (to reiterate what we have stated just above) never to Eternity can the veil in mercy cast over the finite by the Infinite be wholly withdrawn.

IV

The correspondence of clouds, then, is very beautiful ; and the uses of spiritual clouds most important—as important in the spiritual sphere as ever earthly clouds are in the natural. Well, therefore, is it written :—

“And the LORD* will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night : for upon all the glory *shall be* a defence ” (Isaiah iv. 5).

*When in the Authorised Version of the Bible, “LORD” is printed in capitals, then in the original Hebrew it is “Jehovah.”

Just so is it at such times as those in which we have fallen into a wintry state of coldness and indifference to the great realities of Heaven, on account of our having suffered ourselves to become *too* much absorbed in the evanescent things of earth, that it is essential that the sanctities of the Spiritual Sense of the Word be firmly guarded by its covering Letter ; for in this manner are these celestial and spiritual potentialities preserved till, the frosts of winter over, the warm spring sunshine of heavenly love and wisdom again begins to warm the heart and to expand the mind. We must, however, be careful not to go back to our former state of cold indifference ; for, in such a state, the covering veil being now withdrawn, our spiritual blossoms will be nipped by the frost, and we shall have committed that most terrible of all sins—profanation ! For, having put our hand to the plough, we shall have looked back (Luke ix. 62) ! from being “ on the house top,” we shall have “ come down ” to again take up our old way of life (Matt. xxiv. 17) ! having been “ in the field ” of the spontaneous production of wisdom from love, we shall have “ returned back to take our clothes ” (ver. 18), by which is signified, that we shall again have taken up and enveloped ourselves in our cast-off, antiquated opinions, and so shall have returned to our old state of life !

V

What is good in one state of life is positively wicked in another ! It is good, in the early stages of the regenerate life, to look from truth to good, seeing that we have as yet no genuine love of goodness in our hearts ; and have to learn the truth, and then have to shun, “ as sins against

God," the evils forbidden by it in order that we might come into the love and practice, for its *own* sake, of the good commanded. But when we *have* attained to this pure disinterested love of goodness, then to hark back to the old reasoning state, substituting *that* for those free perceptions of "truth from good," which, spontaneously growing up in our minds, are "the lilies of the field" referred to by the Lord in Matthew vi. 28-30, rather than their earthly representatives; *that* indeed is profanation! The same—with variation, of course, according to the particular state described in the passage—is signified by the lukewarm Laodicians in Revelation iii. 14-22; also by "Lot's wife looking back from behind him, and her becoming a pillar of salt" (Gen. xix. 26).

We can now, therefore, see why, with an earthly-minded people such as the Jews were, the spiritual sense of the Word was so deeply hidden beneath the covering of the literal sense; for had the inner glory shone through, they would have profaned it and thereby brought upon them selves "greater damnation" (Mark xii. 40; Luke xx. 47). On which subject see Matthew xiii. 9-17; Mark iv. 9-12; Luke viii. 10; Isaiah vi. 9, 10).

And if the Spiritual Sense of the Word had been revealed to the early Christians, they, being a simple folk, would not have understood it; and, consequently, their receptivity would have been weakened. But when the First Christian Church, as established by the Lord and thence through the preaching of the Apostles, "turned aside,"* as all its predecessors—namely, the Adamic or Most Ancient, the Noatic or Ancient, and the Israelitish or Jewish Churches—had done; then indeed more than ever before was the covering veil or cloud of the Literal Sense needed to preserve the human race from this

*Deut. ix, 12, 16.

most dread of all sins—profanation ! and from its inevitable consequence, a fall so hopeless that redemption would be an utter impossibility, on account of the cord that binds man to God being cut. “The Cherubims, and the flaming sword which turned every way, to keep the way of the Tree of Life” (Gen. iii. 24), is thus explained in “the Writings of the New Church :

“Cherubim denote the Lord’s Providence, lest man should insanely enter into the mysteries of faith, from the *proprium* and the Sensual and Scientific, and thus profane them, and destroy himself” (Arcana Cœlestia, No. 308).

“*The flame of a sword turning itself* signifies self-love with its insane lusts and persuasions, which are such indeed as to desire to enter into the mysteries of faith but are carried thence to corporeal and terrestrial things” (I bid. No. 309).

Now, without the covering veil of the Literal Sense of the Word, its internal spiritual sanctities could not be guarded against man’s, while under the influence of “self-love with its insane lusts and persuasions,” approaching thereto and profaning them, and thereby destroying himself everlastingly. This especially would have been the case with the degenerate descendants of the Adamic or Most Ancient Church—and the result would have been, that not even a remnant could have been preserved from the spiritual and physical destruction which overtook the rest at the deluge, with whom to establish a New Church (in this case, the Noatic or Ancient Church). Redemption, then, would clearly have been impossible, seeing that the whole human race, without exception, would have been swept from off the face of the earth into hell by their corruptions, so that not a single human being would have been left alive upon it.

VI

A further condensation, and the clouds are turned into water and fall in refreshing showers to fructify the earth and produce "food [and drink] for man and beast"; also to renew our springs, keep the brooks and rivers flowing, feed the lakes, cool the air, etc.—in one word, rain and dew mean every physical blessing to man; while drought, on the other hand, means every physical curse. The presence or absence of rain and dew makes all the difference between the fertility of the British Isles and the sterility of the Great Sahara Desert.

This, then, gives the key to their correspondence.—And be it known that that "Science of sciences,"* even "the Science of Correspondences,"* when reverently applied from the sincere affection of good and truth, is the very key which unlocks the Word and discloses its sacred treasures. Let us, therefore, apply this golden key to the matter in hand, rain and dew.* It is written of the Lord in Deuteronomy xxxii. 1-3 :

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of My mouth. My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the LORD: ascribe ye greatness unto our God."

Rain and dew, we see, from this passage, signify doctrinal instruction out of the literal sense of the Word to the spiritual earth or Church, "publishing the name," that is, the quality of the Lord's Divine Love and Mercy; and the "greatness" of His Divine Wisdom. Now when we live in accordance with this teaching, faithfully applying the Lord's precepts to life, our "thirst after

*Swedenborg.

righteousness is quenched ; we become (Matthew v. 6) spiritually cleansed from our sins, according to our Lord's words in John, " Now ye are clean through the Word which I have spoken unto you " *—we are spiritually baptised † ;—our knowledge and perceptions of good and truth—these being our spiritual grass and trees—are refreshed ; the springs of wisdom in the mountains of love, as well as the rivers of " truths in abundance ‡ " are renewed ; and the fruits of love are brought to perfection ;—in a word, the whole earth of our natural man is blessed by this heavenly rain falling from the spiritual clouds of the Literal Sense of the Divine Word, as well as by the celestial dew of Its Genuine Sense revealed in a more interior way still. For dew is also from aqueous vapour, but the same immediately condensed into water—not mediately, i.e., first into cloud and then into dew. So dew also signifies the doctrine of the spiritual or genuine sense of the Word revealed through its literal sense, but in so immediate and interior a manner, that " the literal sense, as it were becomes evanescent." ‡

And now the clouds roll away ; and the sunshine of love wisdom and gladness falls upon our hearts and minds, giving us warm affections of good and truth, as well as a clear interior perception of all that before appeared to be clouded over, so that our souls are filled with " joy and gladness " §—there is the " clear shining after rain " (2 Samuel xxiii. 4) ; and the words of the prophet are fulfilled :—

" Therefore the redeemed of the LORD shall return, and come with singing unto Zion ; and everlasting joy shall be upon their head : they shall obtain gladness and joy ; and sorrow and mourning shall flee away." (Isaiah li. 11).

* John xv. 3. † Matt. iii. 11. ‡ " The Writings." § Isaiah xxxv. 10.

CHAPTER III

THE HEAVENLY BODIES

CHAPTER III

I

HAVING now got thus far, we are in a position to speak of the earth as a huge globe or ball rolling round on its axis once in every twenty-four hours, and as keeping on thus rolling in its orbit, as a wheel does on the hard road, till at last, after $365\frac{1}{4}$ such revolutions nearly, it has completed its journey round the sun ; and that each of the former revolutions makes a day and a night, the two together being briefly called a day ; and each of the latter, a year, which, though, is said to consist of 365 days, while every fourth year is called leap year and is said to consist of 366 days. As the exact time that the earth takes to revolve round the sun is 365.26 days, or 365 days 6 hours, 14 minutes and 24 seconds ; while the length of the sidereal day is exactly 23 hours 56 minutes and 4.09 seconds, therefore, to fully adjust the matter, the centuries must be divided by 400, instead of by 4. Consequently, leap year will only come every fourth century, namely, in the years 400, 800, 1,200, etc. ; but in all the others, viz., from 1 to 99, 101 to 199, etc., leap year comes every fourth year.

We can next tell our pupils that, besides ours, there are other large planets, seven in number, also revolving round the sun ; and that these eight worlds, besides a number of smaller ones called asteroids, are like brothers to each other, of which the sun, it being the common centre out of which they have been formed, is their material father.

We need not, at this stage, do more than tell them the names of the planets in the order in which they extend from the sun, their material centre, viz., Mercury, Venus, Earth, the asteroids or minor planets—of which the number at present known is 433, they all, except Eros, which is between our earth and Mars, being between Mars and Jupiter,—Jupiter, Saturn, Uranus, and Neptune. Then we may tell them the diameter and circumference of the earth, as well as its mean distance from the central sun (the same being about 92,870,000 miles); and the relative dimension and distances from the sun, as compared with those of our earth, of the other planets, as for instance that Jupiter is equal in size to about 1,300 such globes as our earth, and in weight to about 316. It is not necessary to give the exact numbers, the more especially as those vast distances and measurements can only be approximately known. We might next proceed to give our pupils some idea of the relative sizes of the different planets with respect to the sun, thus that it would take more than a million such globes as our earth to equal the sun in bulk, and over 300,000 to equal that great luminary in weight; while with respect to that giant planet Jupiter, the number would be 1,047 in the former case, and a little more in the latter (the sun's mean density, as compared with water, being 1.4, and Jupiter's 1.38).

Nearly all the above figures have been taken from the book on astronomy called "The Story of the Heavens," written by Sir Robert Stawell Ball, LL.D., D.Sc., formerly Royal Astronomer of Ireland. This is indeed a very useful book to read, on account of its containing a variety of useful information. The facts, of course, are all right; but it does not appear to me that, in accepting them, one is bound thereby to accept the "nebular hypothesis" as

therein advocated (the same having been first set forth by the elder Herschel and Laplace), seeing that this seems to take what may be described as an *outside* view of the formation of the universe, the word *Creation* being carefully left out, which, under the circumstances, is as well, inasmuch as creation always works from the *inside* outwards.

God is "the Most High"—for thus is He described in Psalm lxxxiii. 18,—“That *men* may know that Thou, whose name alone is JEHOVAH, art the Most High over all the earth,”—and so is in Inmost Principles; therefore, in creating and preserving the universe (“preservation being perpetual creation”*), He always works outwards and downwards from Himself, first creating the purer, and out of this the grosser, and so on to the very ultimates of creation, these being the material earths of the universe. Well, then, the sun, consisting, as it does, of “pure fire,” (D.L. & W. 158, T.C.R. 75,76), of necessity is a purer substance than the “cosmic gas” or nebular substance of “glowing gas” out of which it is supposed to have been formed by the process of condensation setting free the heat. Of necessity, then, the suns of the material universe, they being pure elementary fire, are constituted of a substance superior to the “cosmic” or nebular gas, and so could not have been formed out of it, though the latter, i.e., if there *be* such a substance? (on which point also the astronomers appear to be far from certain, the evidence not being sufficient)—could, on account of being, as we have seen, a grosser substance, be created out of the former.

*Swedenborg, whose theological works are called “The Writings (of the New Church.)”

II

The reason, we may tell our pupils, of the sun and the planets' appearing so small, is because of their immense distance from us, which, in the case of the former, we may illustrate by the time it would take an express train going at the rate of sixty miles an hour to travel from the earth to the sun, if it ran day and night without stopping. The time would be rather over $176\frac{1}{2}$ years. Why the moon looks as large as it does, we may tell them, is because, though much smaller than any of the above-named larger planets (it only being equal to one-fiftieth part of the earth in size), it nevertheless is the nearest of the heavenly bodies, its distance being but 139,000 miles from the earth, round which it revolves as its satellite in 27.322 days.*

This done, we might explain that the sun and its attendant worlds and their satellites, as well as the comets, meteors, and meteorites, together make up "the solar system." The word *system*, we might inform them (it being derived from the "Greek [word] *systema*—*syn*, together, *histerni*, to place"), means "*placed together*," and has been applied to our universe because it is "formed of parts *placed together*," (*Chambers' Dictionary*).

But we might add that ours is very far from being the only universe, because, in fact, there are innumerable other universes, that is, innumerable other systems of suns with their attendant worlds or earths, and these again, or many of them, accompanied by moons, not to mention comets, meteors and meteorites.

• • •
III

The coping stone, though, of natural astronomy, we must tell them, is the truth that all this vast assemblage of

*"The Story of the Heavens."

smaller universes—in fact, we might, when thinking of the stupendous whole, use the word *small*—are united together into one perfect whole, all the parts of which fit most harmoniously in with each other ; and that this grand whole is the great universe, and is in fact what is usually meant by this term—“ Universe.”

We must also be careful to explain that, vast as it is, it is finite, namely, that it has its bounds—its limits,—for the simple reason that, if each of the component parts is finite (as we know them to be ;—for is not each sun and each world finite, and, therefore each universe ?), then of necessity it follows that the whole is also finite.

The great universe, then, being seen to be finite, it must of consequence have a well-defined or finite form—and that form is the human form !

We now, therefore, have reached a point from which we can easily lead our class to see that such a vast whole cannot possibly be kept in its order and connection, nor indeed exist at all, if it did not have a common centre to which all its parts continually turn, round which they revolve, and by which they are held together in order. But, from the nature of the case, that common centre cannot possibly be a material one. It follows, consequently, that it is

THE SPIRITUAL WORLD.

CHAPTER IV.

THE ASCENT TO GOD

CHAPTER IV

I

AND now at length are we in a position to discuss with our pupils the order and manner according to which God has created this wonderful universe of ours, using the word here in its most universal sense, that is, as applied both to the spiritual and the natural universes, the two together forming *one* complete universe, just as soul and body together form one complete man. For just as the body is the foundation upon which the soul rests to enable man to live as a man in the natural world ; so the spiritual universe is the soul of the natural universe, while the latter is the body of the former, and is the foundation on which it “exists and subsists.”* The natural universe, without the spiritual, would be like the husk without the grain, the shell without the kernel, or egg, the outward form without the inward substance, the bony skeleton and skin without the vital or living parts of the body ; and so of consequence it would instantly pass away.

The same would happen to the spiritual universe without the natural. The one cannot do without the other, they being mutually interdependent, and both together completely, and from moment to moment—yea, from even the least part of a moment—dependent upon God.

But neither *can* pass away, for God is continually creating and re-creating, and so renewing, them from *within*.

God is the Divine Man, the Lord Jesus Christ, Who is

*The Writings.

Love Itself, Wisdom Itself, and Use Itself in a Divinely-Perfect Human Form, "Perfect God and perfect man"*; but Infinite and Eternal, not only as to His Essential Divinity, but also as to His Divine Humanity. "The Lord God the Saviour Jesus Christ"† as a Man (for He alone, being Infinite Man, is worthy of the term M A N, we only being created, and therefore finite, men—at best but images and likenesses of Him), consists of the Divine Soul, which is the Essential Divinity, and in the Word is called the Father; the Divine Body, which is the Divine Humanity, and in the Word is called the Son of God; and the Divine Proceeding Operation and Influence, which in the Word is called the Holy Spirit.

II

Now from every angel and spirit, and also from every man—as well from his spiritual as from his physical part—there perpetually exhales a sphere of substances that once formed part thereof. From his physical structure such substances not only exude through the pores of his skin, but also pass off with every breath and float away into the air around him. The waste thus incurred has continually to be repaired, for which end we eat, drink, and respire. It is computed that every seven years our bodies are completely renewed, viz., that in them there is now *not one single particle that was there seven years back*. If we had a magnifying glass powerful enough, these spheres or exhalations from us would be visible as an enveloping cloud which would be seen to extend around us in every direction to a considerable distance. This exhaling sphere is denser at our breasts than at our backs.

Not only does such a sphere exhale from every person, but also from every animal, bird, fish, and insect; from

*The Athanasian Creed. †"The Writings" (T.C.R. 337).

every tree, bush, herb, and blade of grass ; from all metals, rocks, earths, and fluids—yea, from every grain of sand, and from every particle of matter.

Such a sphere, therefore, exhales from the earth as a whole, and still more from its parent the sun, the spheres of which are the three atmospheres continually going forth from it in successive order, namely, the aura, the ether, and the air or the aerial atmosphere. It is only by means of these proceeding spheres that the planets act upon and affect each other, and the sun acts upon and attracts the earth and the other planets, enabling them to react upon it, in consequence of which action and reaction they are all kept in their order and connection. And it is the same also with the earth and the moon, as well as with the other planets and their satellites.

The term *air*, or *aerial atmosphere*, must here be understood to be that which forms the sun's third exhaling sphere, atmosphere, or envelope ; and must on no account be confounded with the earth's atmosphere—commonly called "*air*"—for the simple reason that the solar atmosphere, or sphere, spreads itself in all directions evenly around the radiant orb whence it issues, while that of the earth is but some two hundred miles high and accompanies the same wherever it goes, that is, not only in its annual journey around the sun, but also, as a part of the solar system, in its travels with the sun as it wends its way in and out among the other stars, all of which, as we now know, are suns of flaming splendour, like ours, accompanied by attendant worlds, many of them with moons.

The author must now confess to his not having been quite clear on the subject of the preceding paragraph himself ; and to his having received fuller enlightenment through his nephew's—yet a mere youth of seventeen years—failing to understand, due to his studies on the

chemical constitution of the earth's atmosphere, that the third solar atmosphere, on account of its also being called *air*, or *the aerial atmosphere*, could be exactly identical in structure with that which we commonly mean by this term.

III

Correspondent with the material one from our bodies, a spiritual sphere is breathed forth by our spirits, namely, that of our affections and thoughts, which extends itself far and wide into the spiritual world around us, attracting to us those who are like-minded to ourselves, and repelling those who are the reverse. Thus, the good attract to themselves good spirits and angels, and evil spirits flee far away. The evil, on the other hand, attract evil spirits to themselves, and repel the angels and good spirits. This spiritual sphere it is which accounts for instinctive feelings of liking and dislike ; though in this world it is very imperfectly manifest to other people, it being so deeply hidden under our natural or bodily sphere.. The good sometimes temporarily fall into evil states, and then, of course, a rather unpleasant spiritual sphere goes forth from them. This is why we are not to judge such people among the hopelessly bad ; for, on their sincere repentance the evil sphere entirely disappears and is replaced by one redolent of the good in which they are now in. Our object should be always to shun evil in will, thought, deed, and word, "as sin against God" ;* and in its place to cherish only good affections in our hearts, as well as kindly thoughts in our minds, and to embody these in good deeds, and in kind and true words ; and then it will not be possible for any evil sphere to emanate from us, but only such a one as is as sweet and pleasant as is the scent of roses.

*The Writings.

In angels and spirits this proceeding spiritual sphere is far more powerful and more manifest than it is with us, powerfully attracting like to like, and separating unlike. It is in consequence of the utter contrariety of their proceeding spheres that angels and devils are so entirely separated from each other ; and it is just because the universal sphere proceeding from the heavens is so diametrically opposite to that proceeding from the hells, that the separation between the two is so complete that between them there is a "great interstice"* (called in "the Writings" "the intermediate state" or "world of spirits"). This is the abode of all new arrivals from earth, and it is, therefore, "the judgment world," the good, from it, being taken up into heaven after their full purification from evil and its falsity, and their consequent complete establishment in good and its truth ; and the evil, from it, being cast down into hell after their full rejection of good and truth, and their consequent complete confirmation of evil and its falsity. Spirits now, since "the Last Judgment," never remain there longer than thirty years, and generally much less—just long enough, in fact, for their *real* selves to develop and their *apparent* selves to drop off, which occurs as the result of the Divine Light of "the Eternal Truth" being turned full upon them—not indeed in so full a measure of the Divine radiance as that which the angels of heaven enjoy ; but nevertheless in a measure sufficiently powerful to expose and bring into full light their most secret thoughts and most hidden affections, so that all may see them. And as soon as this occurs, like instantly seeks like, namely, angels, angels, and devils, devils. The complete contrariety of the heavenly state to the infernal, and so of heaven to hell, and of angel to devil, is thus described in the Divine Word :—

*T.C.R. 455. 475.

“ But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us, that *would come* from thence ” (Luke xvi. 25, 26).

IV

How much more, then, must there be a proceeding sphere from the Lord !

We are, therefore, now in a position in some measure to describe the manner in which the creation of the universe, both spiritual and natural, took place ; for any consideration of this great subject that would omit either would be incomplete, seeing that, as indicated above, the former is the vital essence, and the latter the containing husk, so that both together form but *one universe*—one grand house in which God dwells, continually filling it with life and beauty, the spiritual universe being the house itself, and the natural universe its foundation. Let us, therefore, approach this sublime subject with becoming reverence, and with an earnest and humble prayer that the Lord will lead and guide us aright in our inquiries.

V

From God as a Divine Man there proceeds a sphere of substances that once formed part of His Divine Person, which Divine exhalation “ is the Divine Love and the Divine Wisdom in its first correspondence ” and constitutes the sun of the spiritual world, in the midst of which God dwells with the whole of His Divine Love, with the whole of His Divine Wisdom, and with the whole of His Divine Use ; or, to put it in another way,

with the whole of His Essential Divinity—in the Scriptures, called the Father,—with the whole of His Divine Humanity—called the Son,—and with the whole of His Divine Proceeding—called the Holy Spirit,—that is, God as He is in Himself, God manifesting Himself to us, and God operating upon us—and this God the same God right through, even the Lord Jesus Christ, the Only God of heaven and earth, the God of the universe. On the subject of the spiritual sun, as well as on that of spheres, read *Divine Love and Wisdom*, (D.L.&W.) by Swedenborg, nn. 290-295.

Now in God all is Infinite, Eternal and Divine ; therefore, these proceeding substances having ceased to be a part of God, they are so no longer in the full sense of the terms : the creative energy as it issues from God must of necessity to a certain extent become finited, seeing that the Infinite can only create the finite. Consequently, “the spiritual sun,” the Writings tell us, “is the Divine Love and Wisdom in its first correspondence ” (D.L.&W. n. 93), “the proximate emanation of the Divine glory,” “the beginning of finitedness,”—that is, the beginning of the creation of God.

The angels, therefore, never look upon the sun of the spiritual world as God ; but they alone worship as their Lord and God, Him Who dwells within it, even the Divine Man the Lord Jesus Christ. Him alone do they regard, to Him alone do they look, of Him alone do they think when they lift up their eyes towards the heavenly sun ; and very frequently does He, in the case of the celestial angels, and sometimes in the case of the spiritual angels, so cause His Divine glory to shine through this covering veil, that He appears in its midst as a Divine Man in a Perfect Human Form surrounded by a halo of glory (Read D.L. & W. nn. 86, 98).

It therefore now becomes manifest that God cannot reveal Himself to angel or man just as He *really* is in His Own Person ; for the effect would be similar to that were a stick to be cast into the sun : as is taught in Exodus xxxiii. 18-20 :—

“ And he ” (Moses) “ said, I beseech Thee, shew me Thy glory. And He said, I will make all My goodness pass before thee, and I will proclaim the name of the LORD before thee ; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And He said, Thou canst not see My face : for there shall no man see Me, and live.”

VI

But that the Lord enables us to see Him as He has revealed Himself in His works, and especially in this His highest work, the sun of the spiritual world, to which all the angels and good spirits ever turn their faces and bodies, and from which all the devils and evil spirits, there being a complete contrariety in love affection between the former and the latter, ever turn theirs, is plainly taught in the three following verses :—

“ And the LORD said, Behold, *there is* a place by Me, and Thou shalt stand upon a rock : and it shall come to pass, while My glory passeth by, that I will put thee in a clift of the rock, and will cover thee with My hand while I pass by : and I will take away Mine hand, and thou shalt see My back parts : but My face shall not be seen.” (Exodus xxxiii. 21-23).

The above passage signifies that we cannot see the Divine Providence in the face, but only on the back : that we cannot see any Divine event *before*, but only *after*, it has taken place (D.P. n. 187). So of consequence it follows that we cannot see the Divine purpose with

respect to any specific work of creation *before*, but only *after* the same has been brought to pass ; for the simple reason that we cannot, as our first text teaches, look upon naked Divinity ; but can only see God as reflected in His works (T.C.R. n. 28), God, therefore, reveals Himself in and through the spiritual sun, and so in and through all the successive and lower works of creation—and He always reveals Himself as a Divine Man, especially in His highest work, the spiritual sun. This, then, is what is signified by, “ And I saw an Angel standing in the sun,” (Rev. xix. 17). The Lord is that Angel ; for if He properly alone is MAN. we only being created organs recipient of MAN, so also is He properly alone ANGEL, the angels, too, who are men in a pure and exalted state, being but created organs recipients of the Divine ANGEL.

Speaking of the creation and preservation of the universe (“ preservation being perpetual creation ”*), and how this took, and takes, place, “ It is said ” (in D.L. & W. n. 152), “ by the sun, but this means by the Lord through the sun ; *for the sun also is created by the Lord.*”† “ The spiritual sun,” therefore, is the beginning of the creation of God, “ the first proceeding of the Divine Love and the Divine Wisdom ” (Ibid. nn. 151, 152).

VII

Now, as was said before, from every angel, from every spirit, and from every man, there exhales a sphere of substances which once formed a part of his person, that is, both of his mind and body ; but which no longer form such a part. They have, therefore, ceased to be living, but have become dead, inasmuch as they no longer love ;

*“ The Writings.” †The italics are the Writer's.

think, feel, act, and speak—the life of which the man is recipient, and which actuates him, the exhaling particles have ceased to receive and to be actuated thereby. These particles, which go to make up the “circumambient sphere” surrounding every man (for angels and spirits are also men—namely, spiritual men), pass away from him with every exercise of affection, thought, speech, and action; and, still quivering with the imparted life, love, and thought, and beating responsive thereto, enable him powerfully to affect and influence others at a distance, as if they were present with him. There is thus a wave-like motion communicated to these circumambient spheres by every affection, thought, word, and action, which strikes pleasantly upon congenial minds, and unpleasantly upon uncongenial; so that like is drawn to and consociated with like, and unlike is parted from and dissociated from unlike.

Now how is this sphere formed? The particles of the spiritual substances which before formed our minds were *alive*, and moving in, upon, and around each other with inconceivable rapidity. But as they move from our interiors to our exteriors they become less and less active, and as such are re-compounded, one composite particle being made up of myriads of simples; and so on, till, at last, becoming quite inert, they are re-compounded afresh, and in this manner pass out of our system, thus constituting that circumambient sphere which, as it enables our affections and thoughts to act upon others outside of ourselves, is called the proceeding sphere thereof. Our affections and thoughts do not, however, really proceed *from* us, but always remain *in* us, and only affect others through this circumambient sphere, the particles of which present us as to the feelings and ideas of our minds in an image to others. The man as to will,

understanding, action, and speech, ever remains in the centre of his proceeding sphere ; and thereby, proceeding as it were out of himself, presents himself to others. On this subject pray read what Swedenborg has, under Divine illumination from the Lord, written on Degrees in Part III. of his work called, " Angelic Wisdom concerning the Divine Love and concerning the Divine Wisdom," but especially numbers 184, 189-194, 195-199 and 204.

VIII

We can now in some measure comprehend, though, comparatively to *how* we shall understand this great subject in the future,* and as compared with the degree of comprehension which the angels have attained to therein,† but as " through a glass darkly "‡ :—how infinite things,

*Our increasing understanding of this, as well as of **all** other heavenly subjects, will, of course, wholly depend upon our choosing, and continuing to walk in, the path that leads to heaven.

†Even the glorious intelligence which the angels enjoy at any given time is, however, but as a feeble glimmer to that which it will be in the ages succeeding, and so on to eternity. For the intelligence that illuminates their minds is the gift of God continually communicated to them, they as to themselves being utterly devoid thereof. As intelligence, therefore, is God's, and not angel's or man's, it follows that in itself it is Divine, Infinite, and Eternal, and, consequently, utterly incapable of ever being exhausted. Hence the reason that the more the angels receive, the more there is to receive, and so on without end. It is the same with the sacred principles of love to God above all things and love to the neighbour as, or better than, oneself in which intelligence originates, these also being God's, and not angel's or man's. The more, then, man or angel receives of love and intelligence, the more is his capacity to receive increased ; but the more this is increased, the more is it filled full, and so on for ever and ever, the supply being inexhaustible, because in itself Infinite and Divine, that is, God's ; for man and angel, regarded as to themselves or their " proprium," are altogether *dead*, possessing neither life, love, nor intelligence, and are, therefore only created finite organs recipient of these things from God.

‡1 Corinthians xiii. 12.

proceeding out of the interiors of the Lord's Divine Being into His exteriors, and at length right out of His Divine Person, cease to be a part of God, and so cease to be infinite ; and, to speak according to our finite human ideas, as such become re-compounded, so that each of the indefinite things of which the sun of the heavens is composed is constituted of infinite things, which, they being thus re-compounded as it were, and so having become comparatively limited and fixed, to form but one indefinite, are thus no longer a part of Him Who is Love Itself, Wisdom Itself, and Life Itself ; but are " the first proceeding out of His [namely, the Lord's] Love and Wisdom " (D.L.W. n. 97).

IX

In corroboration of what we have written above on the subject of the method whereby the Lord created the universe, I shall here quote number 294 of Swedenborg's luminous work entitled in full :

" Angelic Wisdom concerning the Divine Love and concerning the Divine Wisdom."

The quotation is as follows :

" Inasmuch as those things which constitute the sun of the spiritual world are from the Lord, and are not the Lord, therefore, they are not life in itself, but are devoid of life in itself ; just as those things which flow forth out of angel and man, and make spheres around them, are not the angel or the man, but are from them, devoid of their life ; making one with the angel or man no further than this, that they are concordant, because they are taken out of the forms of their bodies, which were the forms of their life in them.

This is an arcanum which the angels with their spiritual ideas are able to see in thought, and also to express in

speech, but not men with their natural ideas ; because a thousand spiritual ideas make one natural idea, and one natural idea cannot be resolved by man into any spiritual idea, much less into a thousand. The cause is, that the ideas differ according to the degrees of altitude, which were treated of in the Third Part."

X

Perhaps the matter could be more adequately expressed if, instead of employing the method we have adopted above, we were to proceed as follows :—

God, in His infinite love for His creature man, is ever loosening from the Infinite Substance of His Divine Person certain substances which once formed a part thereof, which separated substances He then proceeds to remove from Himself, in consequence of which separation they cease to be Divine, Infinite, and Eternal. Of these He with loving hands then proceeds, by a kind of confasculation or conglobation, to fashion the indefinite things of which the sun of the spiritual world is composed—that circumambient sphere around the Lord which is "the first proceeding of His Divine Love and Wisdom," the beginning of the creation of God, the beginning of finitedness (See T.P.R. n. 33). Here then, is the beginning of creation, its "first fruits" (Exodus xxiii. 16), "the first finite,"* out of which all subsequent finites have been created. This is why we are warned in the Writings against mistaking that sun for the Lord, on which subject pray read D.L. & W. nn. 93-98, but especially n. 97, which also we shall here quote :—

"Take good heed not to think that the sun* of the spiritual world is itself God. God Himself is a Man. The first proceeding out of His Love and Wisdom is the

*E.S.

fiery spiritual thing which appears before the angels as a sun. Wherefore when the Lord manifests Himself to the angels in Person, He manifests Himself as a Man ; and this, sometimes in the sun, sometimes outside of it."

We are, then, here plainly told not to take the thing made—not even this highest work of creation—for the Great Creator. We must not be guilty of even this higher kind of "sun worship" ; but ever must we look through the thing created to the Creator—through the covering veil, glorious as it is, to God Man Who dwells within, even to the God Man Lord Jesus, "beside Whom there is no God". (Isa. xlv. 6, 8).

XI

If we would come to a just understanding concerning the spiritual sun and its creation by God out of Himself, and thence of the whole universe out of that by successive degrees—that is, so far at least as these sublime subjects are understandable by finite men,—we must endeavour to come to a just understanding concerning the human circumambient sphere that surrounds every angel and man, and of the manner in which it is produced out of the finite substances which compose him, so that it proceeds from him enabling him to influence and affect other human beings outside of, and even at a distance from, himself. In God, though, *all* is Infinite ; but what He produces from Himself so that it is separated from Him, is of necessity finite. This, therefore, is the case with the spiritual sun. That "the Lord from Eternity, Who is Jehovah, created the universe and all things of it from Himself, and not from nothing,"* is demonstrated in "The Fourth Part" of "Divine Love and Wisdom."

*D.L. and W. n. 282.

Man, we read in Genesis i. 26, 27 ; v. 1., was created in the image and likeness of God. God, then, is a Divine Man, and the Lord Jesus Christ is He ; and to obtain a correct knowledge concerning finite man, and concerning his finite trinity—a trinity not of persons ! Oh no ! but of the constituent principles of his finite will, understanding, and action and speech,—as well as to obtain a correct knowledge concerning his proceeding circumambient sphere, will enable us to obtain a similar knowledge concerning Infinite Man—that is, so far as it is possible for the finite to have *some* knowledge with respect to the Infinite.

CHAPTER V
THE DESCENDING ORDER

CHAPTER V

I

EACH one of the indefinite substances which compose the sun of the heavens being constituted of infinite things which have to some degree become quiescent as it were, and so in a measure finited, and therefore no longer Good Itself, Truth Itself, and Life Itself, or, what is the same thing, no longer Love Itself, Wisdom Itself, and Use Itself, and therefore, no longer Divine, is an organic structure quivering with the love wisdom, and life of God ; and, being this, it is an image of—a mirror reflecting—the Divine, a medium whereby God can, and does, reveal Himself to, and reach down to and communicate with, His creatures. The sun of the heavens, then, is the Divine circumambient sphere wherein and whereby God so reveals His Infinite glory that He can thereby reveal Himself to angels and men—to each one according to his state.

Not one of the indefinite things constituting the sun of the spiritual world is exactly like another, and so, of consequence, each of the innumerable things of the heavens and the earths differs more or less from every other. No angel is wholly like another, some being more like, and others less. Not one man is precisely like another either, though many have similar minds and bodies. In the same way no two blades of the same kind of grass, though very similar, are ever quite alike ; and so of all other created things. This endless diversity they have from the endless diversity of the substances in the spiritual sun.

II

In a similar way, that is, by confasculations and conglobations, is the first spiritual atmosphere—namely, “the celestial”—evolved from the spiritual sun. And this again, as it recedes from its centre, ever grows denser and denser, till at length it becomes conglobated into the earth and water which form the mineral kingdom of the celestial heaven, where dwell the highest angels, and out of which are produced those objects of sense that delight their lower minds *only* because they are the external means whereby their interior minds do instantly rise into the contemplation of the heavenly verities they typify, and which, as the Lord’s gifts, it is the delight of their hearts to share with others. For such is the nature of heavenly things that they can only be really possessed by us when we are in the act of sharing them with others. This is especially the case with LOVE. So long as we seek for, and so find, a recipient vessel, or human mind, so that we can “pour out into” it this sacred spiritual oil, “the pot of oil” with us continues full “to the brim”;^{*} and the more we, by loving faithful service in the work of our calling, and by acts and words of kindness, thus “pour out into all those vessels,” the more there is to “pour out,” “the oil” only “staying” when we cease so to do. (See 2 Kings iv. 1-7). Well then is it written in Luke vi. 38 :—

“Give and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.”

^{*}John ii. 7.

III

Out of the celestial world or heaven there, too, proceeds a sphere. This is "the spiritual" atmosphere, and this, as it recedes, also becomes condensed into the earthy and aqueous substances which constitute the mineral kingdom of the spiritual heaven. Here the spiritual or middle angels dwell, whose state, exalted though it is, is nevertheless inferior to that of the celestial angels. Their bodily senses are also delighted by the innumerable forms of use and beauty that have been evolved out of the seeds, or superior principles, which the Lord has sown therein ; but *only* for the sake of the spiritual goods and truths to which they correspond, and out of which they have been produced.

IV

Finally, out of the spiritual or middle heaven, and by a similar process of confasculation or conglobation, proceeds "the spiritual and celestial-natural"* sphere or atmosphere, which, in like manner, at its farthest extremity becomes conglobated into the earth and water that constitute the mineral kingdom of "the spiritual and celestial-natural"* kingdom of the heavens. Here again do grow out of the soil, from the higher principles sown therein, forms of use and beauty in indefinite profusion ; and here again are the senses of the angels who occupy this lowest of the three angelic kingdoms delighted thereby, but, like the angels of the two higher kingdoms, *only* for the sake of the "heavenly things"† which they represent.

*H.H. n. 31. †John iii. 12.

V

The creation of the heaven, or the spiritual world, was now complete ; but they could not, without the creation of the natural universe as a basis for them to rest upon, become the abode of conscious human beings, separate from God, and yet in close conjunction with Him--- beings possessing perfect freedom of will, and yet, in the exercise thereof, loving Him above all things, and their neighbour as themselves, or, what is the same thing, loving goodness and truth solely for their *own* sakes, that is, because they *are* goodness and truth.

VI

From the ultimate heaven, therefore, God also caused a sphere to go forth. Now, from the spiritual sphere issuing from the celestial or third heaven---the spiritual being the "confasculation," or the "conglobation," of the celestial, which means the grouping together of myriads of celestial particles under one common covering to make but *one* spiritual particle---had been abstracted the all of celestial love---that is, the interior perception of the Lord's goodness as revealed to man and its exercise from the pure disinterested love thereof---or, briefly, "the affection of good."

The sphere again proceeding from the middle or second heaven, being formed by the grouping together under one common covering of innumerable spiritual particles to form but *one* spiritual or celestial-natural particle, is called the "spiritual and celestial-natural" atmosphere. From it is abstracted the all of "the affection of truth"---that is, the pure and disinterested love of interiorly understanding and "doing" the "Truth"* revealed by God to man for its *own* sake only, or because it is "the Truth."†

* John iii. 21. † John xiv. 6 ; viii. 32, 40.

VII

But now, from the atmosphere or sphere proceeding from the ultimate or first heaven, is abstracted the all of the good of simple obedience to the truth as communicated in an external way by doctrinal instruction.

Or, briefly, the all of love, wisdom, and life, or of good, truth, and use, having been successively abstracted, the sphere or atmosphere that proceeds out of the ultimate heaven, which is the ultimate of the spiritual world, is a *dead one*, it being entirely deprived of life. Therefore is it called the natural sphere.

This, therefore, is the beginning of nature ; for it cannot, as the spiritual spheres are able to do, inspire men with love affection, understanding, and action, so that they can reciprocally and consciously love, will, understand think, act, and speak : *it is a dead sphere*.

What then, is possible ? Even the creation of a dead universe answering or corresponding to the living one. For the only thing now left is heat devoid of love and light devoid of wisdom, and blind, unthinking mechanical force—that is, a force devoid of consciousness, utterly devoid of any intelligent purpose, and only initiated and kept going by the power of vital force out of the spiritual world from the Lord acting upon it *from without*.

Innumerable particles, then, of the sphere proceeding from the ultimate heaven are combined together by the process of confasculation or conglobation to form but *one* particle of the elemental fire of which the material suns are composed. That “the sun of the natural world is pure fire,” see T.C.R., nn. 75, 76 ; and therefore “*dead*,” see D.L. & W., nn. 290, 163-166. But let me briefly quote :

“Without two suns, the one living and the other dead, there can be no creation ” (No. 290).

"Now because these two worlds are thus distinct, it is necessary that there be two suns, one out of which all spiritual things come, and the other out of which all natural things come. And because all spiritual things in their origin are living, and all natural things by virtue of their origin are dead, and the suns are the origins, it follows that the one sun is living, and that the other sun is dead ; also, that the dead sun itself is created through the living sun by the Lord." (No. 164).

VIII

The material suns, therefore, will *never* be burnt out ; but will endure to eternity ; and, consequently, the earths of the universe will do the same. There is, indeed, much evidence in "the Writings" of the New Church that "the habitable globe" will "abide for ever,"* agreeably to what is written in Psalm lxxviii. 69, namely, "And He" (the Lord) "built his sanctuary like high *palaces*, like the earth which He hath established for ever," seeing that they teach that "the Church of the New Jerusalem" "shall never be destroyed"—that is, shall never be consummated or come to its end, as all its predecessors have done,—"*but . . . it shall stand for ages of ages*" (which expression signifies "for ever," this also being the term used in the Authorised Version of the English Bible)† ; for how could this come to pass unless the earth it rests upon is also to continue to eternity ? And what is true of our earth, is likewise true of all the other earths in the universe, they all being on the same plane.

The reason, then, *why* the material suns will never be burnt out, is that they are ever being renewed *from within* ; for the proceeding sphere from the spiritual

*Ecclesiastes i. 4. †Daniel ii. 44.

world which, as said above, by virtue of the conglobation of its particles, is the cause or origin of all the material suns, never ceases. The perpetual continuance, therefore, of the cause causes the "perpetual existence," or "subsistence," of the effect. Or we might put the matter thus :—Seeing that the cause (the same being the spiritual world) will be continued for ever and ever, such will also be the case with the material suns (these being the effect thereof), as well as with the effects of these (i.e., with the material earths and their moons).

It is necessary also that the material universe should last for ever, seeing that it is the basis or foundation, on which the spiritual universe rests : it is the body of which the other is the soul, forming with it *one grand universe* the life of which is God, just as soul and body together form *one man*, or *person*, who in like manner is the recipient of life from Him Who alone is LIFE, namely, God. Therefore, just as a house and its foundation together form but *one house*, so do the two universes together form "a one." Well then is it written :—

"Thus saith Jehovah, The heaven *is* My throne, and the earth *is* My footstool : where is the house that ye build unto Me ? and where *is* the place of My rest ?" Isaiah lxvi. 1.

IX

In "the Writings," namely in "The True Christian Religion," n. 472, it is said :—

"The sun of this world consists of created substances, the activity of which produces fire."

The particles which constitute the substances of which the material suns are composed, though no longer acted upon by life from God from *within*, and therefore incapable of everything that constitutes *life*, namely, will,

affection, understanding, and thence affectional and rational thought, action, and speech—though, in brief, they are substances from which every thing of life has been abstracted, and, in consequence, of this are dead, constituting the beginnings of dead nature,—are nevertheless acted upon by life from God from *without*. As the result of this, they, to repeat what has been said above, are incapable of receiving any other kind of impetus from the power of Life than mere blind, unloving, dead, mechanical force.

These particles of sun matter, however, in consequence of thus being acted upon *from without* by God through the spiritual world, act in, upon, round, and through each other, with such inconceivable rapidity as to produce that acme of material heat called elemental fire, so that it is said in “the Writings” that “The sun of the natural world is pure fire” (D.L. & W., n. 158 ; T.C.R., nn. 75, 76). It is a well-known fact that heat and motion are convertible terms, as everyone knows who runs his hand rapidly along a clothes’ line.

The elemental fire, then, of which the suns of the material universe are constituted, is nothing else but the intense, the awful, the inconceivable activity of motion of the particles of matter composing those enormous bodies; and as these particles of sun matter are ever being renewed from the spiritual world—thus from within,—it is plain, as said before, that the material suns can never become burnt-out, or “dark, bodies.”

X.

It follows, therefore, that these ever-moving particles are continually working their way from the centre of the sun’s activity towards its surface, till at length they become comparatively inert, in consequence of which they

become "compaginated," innumerable particles of solar matter being "conglobated" to form but one particle of the aura or first atmosphere proceeding from the sun.

This first atmosphere, or solar sphere, is the medium whereby the sun's heat is conveyed down to its attendant worlds and their moons, as well as that whereby the tremendous force of gravitation is exerted, without the exercise of which the universe would go to pieces. Gravitation is nothing else but the attraction which the heavenly bodies, and the particles that compose them, exercise upon each other, and it can "act through distances indefinitely great."* The law of gravitation is thus expressed :

"Everybody attracts every other with a force varying inversely as the square of the distance between them."

And in "Wilson's Inorganic Chemistry" :

"This law is expressed as follows : EVERY MOLECULE OF MATTER ATTRACTS EVERY OTHER MOLECULE WITH A FORCE VARYING INVERSELY AS THE SQUARE OF THE DISTANCE BETWEEN THEM. Thus, if we place two substances at a distance of one foot from each other, we shall find that there is a certain amount of attraction between them, a force tending to make them approach one another. If we place them two feet apart, this attraction will be ($\frac{1}{2^2} = \frac{1}{4}$) $\frac{1}{4}$ of the former amount ; at three feet distance, it will be ($\frac{1}{3^2} = \frac{1}{9}$), and so on." (page 20).

XI

What then, does gravitation correspond to? We might answer this question by another, namely, What in spirit, i.e., in the universe of mind, attracts mind to mind with a force that increases or diminishes according as their states approximate to, or recede from, each other? There is only *one* answer to this ; it is, LOVE.

*Wilson's "Inorganic Chemistry," p. 19.

Natural attraction is called gravitation ; but spiritual attraction is love ; and the former corresponds to, because it originates in, the latter. Gravitation, or natural attraction, varies as to nearness or remoteness in space : spiritual attraction, or love, as to nearness or remoteness in state. Those who are similar in state attract each other powerfully, while those who are remote in state, but feebly. But those who are unlike in state repel each other : those who are altogether unlike, much, and those who are less unlike, less. Hence the reason of the consociation of all the angelic societies in Heaven to form One "Grand Man,"* as well as of the individual angels to form societies of angels, and of the union of two like minds into one mind, as is the case with two conjugal partners, whether in heaven or on earth.

XII

Hence, too, the reason of the association of the spirits of hell into infernal societies, as well as of these into the one frightful devil that the whole infernal host constitutes by connection "as" into "a one" ;† also of two like-minded infernals—a he and a she—into what passes for marriage *there*, the same originating in "the connubial connection of evil and falsity"‡ in which the contracting parties are principled, and in which is their hearts' delight.

Hence, finally, the complete separation and the diametrical opposition, as well as the immeasurable remoteness of state, and thence of distance—the "great gulf fixed" described in Luke xvi. 26,—between heaven and hell, between the societies of each, and between angel and devil.

*See H. and H., nn. 59, 64, 67, 94, 96.

†A.C. nn. 1322, 3642.

‡See C.L., nn. 427, 428, 497, 520, 203.

XIII

This subject as we have seen, overlaps with that of "spiritual spheres," which we have already discussed ; and so we shall not further continue it, but shall close the same with two quotations from " the Writings " :

" The infinity of God was made still more apparent to me from a view of the angelic heaven, and also of hell ; and from the consideration that they are both of them divided and subdivided into innumerable societies or congregations, in an orderly arrangement, according to all the varieties of the love of good and of evil ; and that everyone takes his place according to his love ; for the whole race of men since the creation of the world are there collected, and will be collected to ages of ages ; and although every individual person has his particular place or habitation, yet they are all so connected that the whole angelic heaven represents one divine man, and the universal hell one monstrous devil. From these two places, and from an infinity of wonders in them, the immensity, together with the omnipotence of God, are rendered most conspicuous and apparent." (T.C.R., n. 32).*

" All evils and the falses thence originating are from hell, and are there connected as one single body, just as all the varieties of good and truth are connected in heaven. For, as was observed above, the whole heaven appears before God as a single man, and, on the other hand, the whole hell as a single gigantic monster." (Ibid. n. 68).*

XIV

The particles of which the aura is constituted, and which form the first solar atmosphere, are also in a state of intense activity ; but the same is nevertheless altogether

*The above extracts have been taken from the edition of 1873

inferior to that of the solar particles. As they recede from the sun, which is their centre, they, too, become comparatively inert, and, as a consequence of this, myriads of them combine together to form but *one* particle of ether. This ether is the sun's second atmosphere or circumambient sphere, and is the medium by which its light is brought down to its earths.

In the same manner, as these ether particles recede from their centre, the aura, multitudes of them are conglobated to form but *one* aerial particle.

The air, therefore, is the last of the three circumambient spheres that successively proceed from the material suns. What is left, then, but, as this recedes ever further and further from its immediate centre, the ether, is for it to continually become denser and denser, and so more and more inert, until it finally collapses into fluid, and this again in turn into solid, in which state matter is in *very ultimates*, it being now not only *dead*, but motionless as well—not even any more having active mechanical force, but becoming a merely passive substance, or “substances of rest,”* acted upon by the more active forces.

To illustrate, the hardest rock in process of time is worn away by the action of water ; but what, in its turn, can the hardest rock do against water ? Is water at all hurt by beating it with the heaviest hammer ? Again, the wind can blow down the sturdiest tree ; but what can the latter in its turn, do against the former ?

XV

To establish the point we have advanced, I shall here quote number 302 of “The Divine Love and Wisdom” :

“THE ATMOSPHERES, WHICH ARE THREE IN BOTH WORLDS, THE SPIRITUAL AND THE NATURAL, IN THEIR

*D.L. and W. n. 302.

ULTIMATES FALL INTO SUBSTANCES AND MATTERS OF THE NATURE OF EARTHS. That there are three atmospheres in either world, the spiritual and the natural, which are distinct from each other according to degrees of altitude, and which decrease in downward progression according to degrees of latitude, was shown in the Third Part, nos. 173 to 176. And because the atmospheres decrease in the progression downwards, it follows that they become continually more compressed and inert, and at length in ultimates so compressed and inert that they are no longer atmospheres, but substances of rest, and in the natural world fixed and natured as earths or matters. From this origin of substances and matters it follows, *Firstly*, that these substances and matters also are of three degrees. *Secondly*, that they are held together in mutual connection by the ambient atmospheres. *Thirdly*, that they are accommodated to produce all uses in their form."

CHAPTER VI

THE NEBULAR HYPOTHESIS " DISCUSSED

CHAPTER VI

I

BEFORE proceeding further, we think it will be right first briefly to discuss the famous "Nebular Theory." This was first propounded by Sir William Herschel and Laplace, and teaches that the whole of the space now occupied by the solar system was once filled by a "slowly rotating" "glowing gas or vapour." But I had better give the theory as stated in Professor Robert Stawell Ball's book on astronomy entitled, "The Story of the Heavens." It is as follows :—

"Many of the features of the solar system harmonize with the supposition that the origin of the system has been that suggested by the nebular theory. We have already had occasion in an earlier chapter to allude to the fact that all the planets perform their revolutions around the sun in the same direction. It is also to be observed that the rotation of the planets on their axes, as well as the movements of the satellites around their primaries all follow the same law with two slight exceptions in the case of the Uranian and Neptunian systems. A coincidence so remarkable naturally suggests the necessity for some physical explanation. Such an explanation is offered by the nebular theory. Suppose that countless ages ago a mighty nebula was slowly rotating and slowly contracting. In the process of contraction portions of the condensed matter of the nebula would be left behind. These portions would still revolve around the central mass, and each

portion would rotate on its axis in the same direction. As the process of contraction proceeded, it would follow from dynamical principles that the velocity of rotation would increase ; and thus at length these portions would consolidate into planets, while the central mass would gradually contract to form the sun. By a similar process on a smaller scale the system of satellites were evolved from the contracting primary. These satellites would also revolve in the same direction, and thus the characteristic features of the solar system could be accounted for." (Page 527). •

II

All this sounds very nice ; but the matter mentioned of the Uranian and Neptunian satellites revolving in planes nearly at right angles (as they do,) to the planes of the orbits of " their primaries," might, so far from being " the exception that proves the rule," require quite another hypothesis than the renowned " nebular theory " for its adequate explanation, as well as that of the solar system of which they form a part. For if " the nebular hypothesis " does not fit in *every* particular, it is plainly thereby evident that it should be abandoned in favour of one which will readily fall in with *all* the facts of the case ; and this without any straining and " jumping at conclusions " in the dark at all. And if " the nebular theory " of the origin of the universe be found to be inadequate, then the opposite is the true explanation. And what is the opposite ? • The nebular theory " begins at the *outside*, and works inwards—it gets the centre from the expanse ! just the same as did a certain very learned, though most unwise, man with whom Swedenborg and an angel entered into conversation in the spiritual world—on which subject read T.C.R., no. 35. There is a sameness about all inadequate theories

after all : and, on the other hand the Truth is always the same too—in all places and in all ages. The modern theory, then, of the evolution of higher, superior, or interior things from lower, inferior, or exterior things, is nothing really *new* at all ; but it simply an old falsity in a new dress. Here, indeed, is this saying true that, “ *There is no new thing* under the sun.”*

They say that the processes of change in the nebulæ to sun-systems is too slow to be observed, as countless ages are required for the same.—Indeed, in the evolution theory, the phrase “ millions of years ” comes in most opportunely, seeing that it is used as a most convenient method of getting over difficulties that would else seem insuperable, on account of their contrariety to that “ common sense ” which the Almighty Creator has implanted deep within the mind of man. If a thing is intrinsically wrong, millions of years will never make it right. Let us again quote from the same book to illustrate how the astronomical evolutionists endeavour to press such facts as they have into the service of their “ nebular hypothesis ” of “ the evolution ”—for they do not use the word Creation—“ of the universe ” :—

“ The field of view of a large telescope usually discloses a number of stars scattered over a black background of sky ; but the blackness of the background is not uniform : the practised eye of a skilled observer will detect in some parts of the heavens a faint luminosity. This will sometimes be visible over the whole extent of the field, or it may even occupy several fields. Years may pass on, and still there is no perceptible change. There can be no illusion, and the conclusion is irresistible that the object is a stupendous mass of faintly luminous glowing gas or vapour. This is the simplest type of nebula ; it is

*Ecclesiastes i, 9,

characterised by extreme faintness, and seems composed of matter of the utmost tenuity. On the other hand we are occasionally presented with the beautiful and striking phenomenon of a brilliant star surrounded by a luminous atmosphere. Between these two extreme types of a faint diffused mass on the one hand and a bright star with a nebula surrounding it on the other, a graduated series of various other nebulæ can be arranged. We thus have a series of links passing by imperceptible gradations from the most faintly diffused nebulæ on the one side, into stars on the other.

“ The nebulæ seemed to Herschel to be vast masses of phosphorescent vapour. This vapour gradually cools down, and ultimately condenses into a star, or a cluster of stars. When the various forms of nebulæ were classified, it almost seemed as if the different links in the process could be actually witnessed. In the vast nebulæ the process of condensation had just begun ; in the smaller and brighter nebulæ the condensation had advanced farther ; while in others, the star, or stars, arising from the condensation had already become visible ” (Ph. 527, 528).

III

The true explanation, of course, is, that the expanse is formed from the centre, that is, the expanse, or circle, of each sun-system, from its central sun ; and, therefore, if there be masses of gaseous nebulæ, that they have in like manner been formed from their central suns ; that, in brief, the nebular astronomers are quite wrong when they asseverate that the nebulæ are masses of gas engaged in the work of sun-making—circles busy at describing centres ! But the rather would each one be masses of gaseous exhalations put forth from itself by some sun in

their midst. One can accept this theory just as well as the other, supposing it to be undoubtedly true that there *are* gaseous nebulæ ; on which point, moreover, the astronomers, even on the testimony of the spectroscope, seem to be by no means certain. And certain it is that, out of "now about eight thousand nebulæ known to us,"* "A list of all the nebulæ known to have a gaseous spectrum would now contain about eighty members."†

Professor Ball illustrates "the nebular hypothesis" by the case of the oak‡. He says no one has ever seen all the processes whereby the sturdy patriarch of the forest has gradually been developed out of the tiny acorn ; but that nevertheless we may legitimately infer all these various processes from seeing oaks in every stage of growth between the two extremes just named. He might have added, however, that this conclusion is most legitimate, seeing that there are many species of trees in which the whole process may be witnessed in the course of a single lifetime. With the nebulæ, though, the case is quite different, as the above comparison cannot be applied at all, on account of the great difference there is between comparing trees with nebulæ, and trees with trees. It by no means follows, because there are nebulæ in all stages of development, that this proves their development from the *outside*, which is what is meant by the term "evolution" ; any more than it follows, because there are protoplasm, apes, and men in the world, that, therefore, man has, as Mr. Darwin teaches, been evolved from the protoplasm *through* the ape ! This theory, if it were carried to its logical issue would mean that the protoplasm evolved the organism next above it, this the one next above that, and so on to the ape, and that this evolved the supposed

*"The Story of the Heavens," p. 466.

†*Ibid.*, p. 473. ‡*Ibid.*, pp. 528, 529.

“missing link,” and, finally, that this evolved savage man, he, civilized man, and, last of all, he, religious man—and he, oh ! profanity of profanities ! evolved God ! The thought truly is dreadful ! yet that is just what evolution, or Darwinism, *does* mean ; for it is a case of the exterior, the inferior, the posterior, the grosser, evolving the interior, the superior, the prior, the purer. Evolution, then, if pushed to its logical issue, manifestly carries with it its own condemnation, inasmuch as it is a thing so grimly horrible that no Christian man or woman can accept it—and certainly no person with any claim to the title of being a rational human being.

IV

The opposite idea, therefore, is the true one, namely, that God, the Almighty Creator produced the spiritual sun out of Himself ; and that out of this He created the spiritual universe, or world, in the order of its “three discrete degrees” ; out of this, the material suns ; out of these, the aura ; out of this, the ether ; out of this, the air, or the aerial atmosphere (which doubtless is the supposed cosmic gas) ; and, finally, out of this, “the earths” (including our own) “in our solar system, which are called planets, and the earths in the starry heaven,”* with their satellites, as well as the comets, meteors, and meteorites (or fire balls).

If, therefore, there be gaseous nebulae, they will be the gaseous envelope with which newly-created suns, or those still in the process of being created, are enshrouding themselves, which envelopes, or atmospheres, proceeding from them in a three-fold order from the highest to the

*This is the title of one of “The Writings” of the New Church, the same having been produced in 1758 through the instrumentality of Emanuel Wwedenborg, who delighted to sign himself, “Servant of the Lord Jesus Christ.”

lowest, are called the aura, the ether, and the air (as above described); and the last-named atmosphere, becoming partially condensed as it recedes from these new' sufs, will partially shut out their light, which nevertheless will be strong enough to cause them to appear as those faint luminosities* designated as nebulæ. Looking at the matter from this point of view, we can agree with the astronomers that "the great nebula in the constellation of Orion"—described in pp. 466-468 of the book by Professor Ball we have quoted from above—belongs to "the multiple star" called " Θ Orionis," or "the trapezium of Orion"; but not in the way they have supposed, namely, that it, "the expanse," is in the act of manufacturing its centre, this being the multiple star consisting of six splendid suns; but that it is an exhalation of "fiery mist"† continually flowing forth from "the multiple star," that the star was created *first*—out of the spiritual world,—and that the said mist—*not self-luminous*, but only so from those six flaming suns in its midst—was then created out of them in the three-fold order above described, which fiery mist is destined ultimately to be condensed into worlds. But on this subject read, I pray you, "Section First" of Swedenborg's glorious book entitled, "On the Worship and Love of God." This book was published long before the modern theory of "the evolution of the solar system" *from the outside* and is, indeed, in conjunction with "The True Christian Religion" and "The Divine Love and Wisdom" (the latter, in the people's Edition, being issued also under the title of "God, Creation, Man"), an antidote to that theory, as well as to that of that other form of evolution called "Darwinism" (of which we have spoken above). These materialistic theories are, as we have seen, not new at all; but are, in fact, as old as man's

*See pp. 62, 63. †"The Story of the Heavens," p.472.

apostacy, though existing formerly under a form suited to the mode of thought of the ancients. So neither, then, is the antidote new, it dating back to a time long anterior to "the fall," inasmuch as it was first revealed by the All-Merciful Lord to man in "the Golden Age," which was that of "the Most Ancient Church," signified by Adam in "the Garden of Eden," and therefore called "the Adamic Church."

V

Sir Robert Ball says that it was not necessary that the vast nebula which once filled our solar system should consist of glowing gas ; but that it would be sufficient for the purpose if it had "a moderate temperature."* And he explains the hypothesis thus : Namely, that this vast slowly-rotating nebula radiated heat, as all substances do which resulted in the force of gravitation being able to overcome the internal pressure of the gases composing it to such an extent that the mass could contract. This, therefore, it began to do ; but as the particles composing it now occupied a smaller space than they did before, they no longer needed the same amount of energy as formerly to hold them together : the result of which was that a large amount of the said energy was released, "and the energy thus set free can take the form of heat. But this drawing in of the particles necessarily involves a shrinking of the globe." But let us quote further :—

"And now for the remarkable consequence, which seems to have a very important application in astronomy. As the globe contracts, a part of its energy of separation is changed into heat ; that heat is partly radiated away, but not so rapidly as it is produced by the contraction. The consequence is, that although the globe is really losing

*P. 530

heat and really contracting, yet that its temperature is actually rising. A simple case will suffice to demonstrate this result, paradoxical as it may at first seem. Let us suppose that by contraction of the sphere it had diminished one-half its diameter ; and let us fix our attention on a cubic inch of the gaseous matter in any point of the mass. After the contraction has taken place each edge of the cube would be reduced to half an inch, and the volume would therefore be reduced to one-eighth part of its original amount. The law of gases tells us that if the temperature be unaltered the pressure varies inversely as the volume, and consequently the internal pressure in the cube would in that case be increased eight fold. As, however, in the case before us, the distance between every two particles is reduced to one-half, it will follow that the gravitation between every two particles is increased four-fold, and as the area is also reduced to one-fourth, it will follow that the pressure inside the reduced cube is increased sixteen-fold ; but we have already seen that with a constant temperature it only increases eight-fold, and hence the temperature cannot be constant, but must rise with the contraction.

“ We thus have the somewhat astonishing result that a gaseous globe in space radiating heat, and thereby growing smaller, is all the time actually increasing in temperature. But, it may be said, surely this cannot go on for ever. Are we to suppose that the gaseous mass will go on contracting and contracting with a temperature ever fiercer and fiercer, and actually radiating out more and more heat the more it loses ? Where lies the limit to such a prospect ? As the body contracts, its density must increase, until it either becomes a liquid, or a solid, or, at any rate, until it ceases to obey the laws of a purely gaseous body which we have supposed. Once these laws

cease to be observed, the argument disappears ; the loss of heat may then really be attended with a loss of temperature, until in the course of time the body has sunk to the temperature of space itself.

"It is not assumed that this reasoning can be applied in all its completeness to the present state of the sun. The sun's density is now so great that the laws of gases cannot be there strictly followed. There is, however, good reason to believe that the sun was once more gaseous than at present ; possibly at one time he may have been quite gaseous enough to admit of this reasoning in all its fulness. At present the sun appears to be in some intermediate stage of its progress from the gaseous condition to the solid condition. We cannot, therefore, say that the temperature of the sun is now increasing in correspondence with the process of contraction. This may be true or it may not be true ; we have no means of deciding the point. We may, however, feel certain that the sun is still sufficiently gaseous to experience in some degree the rise of temperature associated with the contraction. That rise in temperature may be partly or wholly obscured by the fall in temperature which would be the more obvious consequence of the radiation of heat from the partially solid body. It will, however, be manifest that the cooling of the sun may be enormously protracted if the fall of temperature from the one cause be nearly counteracted by the rise of temperature from the other. It can hardly be doubted that in this we find the real explanation of the fact that we have no historical evidence of any appreciable alteration in the radiation of heat from the sun.

"This question is one of such interest that it may be worth while to look at it from a slightly different point of view. The sun contains a certain store of energy, part of which is continually disappearing in the form of radiant

heat. The energy remaining in the sun is partly transformed in character, some of it is transformed into heat, which goes wholly or partly to supply the loss by radiation. The total energy of the sun must, however, be decreasing; and hence it would seem the sun must at some time or other have its energy exhausted, and cease to be a source of light and heat. It is true that the rate at which the sun contracts is very slow. We are, indeed, not able to measure with certainty the decrease in the sun's bulk. It is a quantity so minute, that the contraction since the birth of accurate astronomy is not large enough to be perceptible to our telescopes. It is, however, possible to compute what the contraction of the sun's bulk must be, on the supposition that the energy lost by that contraction just suffices to supply the daily radiation of heat. The change is very small when we consider the present size of the sun. At the present time the sun's diameter is about 860,000 miles. If each year this diameter decreases by about 300 feet, sufficient energy will be yielded to account for the entire radiation. This gradual decrease is always in progress.

"These considerations are of considerable interest when we apply them retrospectively. If it be true that the sun is at this moment shrinking, then in past times his globe must have been greater than it is at present. Assuming the figures already given, it follows that one hundred years ago the diameter of the sun must have been nearly six miles greater than it is now; one thousand years ago the diameter was fifty-seven miles greater; ten thousand years ago the diameter of the sun was five hundred and seventy miles greater than it is to-day. When man first trod this earth it would seem that the sun must have been many hundreds, perhaps many thousands, of miles greater than it is at this time.

"We must not, however, overestimate the significance of this statement. The diameter of the sun is so great, that a diminution of 10,000 miles would be but little more than the hundredth part of its diameter. If it were suddenly to shrink to the extent of 10,000 miles, the change would not be appreciable to ordinary observation, though a much smaller change would not elude delicate astronomical measurement. It does not necessarily follow that the climates on our earth in these early times must have been very different from those which we find, at this day, for the question of climate depends upon other matters besides sunbeams." (pp. 522-525).

VI

Such is the famous "nebular hypothesis." Let it be its own condemnation ; for list to the following :—

"Such is, in fact, the doctrine of the origin of our system which has been advanced by that celebrated speculation known as the nebular theory of Laplace. Nor can it be ever more than a speculation ; it cannot be established by observation, nor can it be proved by calculation. It is merely a conjecture, more or less plausible, but perhaps in some degree necessarily true, if our present laws of heat, as we understand them, admit of the extreme application here required ; and if also the present order of things has reigned for sufficient time without the intervention of any influence at present unknown to us . . . " ("The Story of the Heavens," by Sir Robert Stawell Ball, page 526).

But we *cannot*, as Christian men and women—as rational human beings,—be expected to build a working faith on *conjecture*, on *speculation*, on what is *more or less plausible*, on *perhaps* ! What we want is *certainities* ; but these can *never* be got from the above-quoted *outside*

view of "the mode of formation of the solar system,"* inasmuch as from the said external view of the case there can *never* come forth anything else but "^cspeculation" and "conjecture, more or less plausible"—as we have seen the advocates of "the nebular hypothesis" also admit. If, then, the outside view brings, and *can* bring, forth nothing save speculation and conjecture, it of necessity follows that its opposite, which is the *inside* view, will produce certainty and conviction. If the one gives birth to the darkness of mere speculation and conjecture, or guess work, the other, from the very nature of the case, *must* bring forth the light of absolute certainty and conviction. The former, therefore, stands self-condemned as false—"Out of thine own mouth will I judge thee, *thou* wicked servant" (Luke xix. 22);—while the latter, by its own internal evidence—which also, be it remarked, is the highest of *all* evidence—shines forth as true. Truth enlightens the mind, comforting, guiding, and assuring (John xiv. 15-18, 26; xvi. 7, 13-15); It brings "Peace" (John xiv. 27): by its "fruits" do we "know" it (Luke vi. 43-45; Matt. vii. 15-20).

Instead of accepting "the nebular theory" of the formation of the universe, would it not be better to believe that God, because He is "the Most High"† and "in inmost, and thus in purest principles" (T.C.R., No. 84), must, as stated above, of necessity work outward and downward from Himself, and so continue doing until, through the medium of the degrees next above them, these being the three solar atmospheres as created in their successive order, He has created the ultimates of nature‡ out of the material suns? Would it not be better to believe

*"The Story of the Heavens," p. 529.

†Psalm lxxxiii. 18; xci. 1, 9; Daniel iv. 17, 25, 34, 35; Hosea vii. 16.

‡See D.L. and W. Nos. 302-304.

that He first produced the spiritual, or heavenly, sun out of His own Divine Person in the midst thereof, thus therewith investing Himself with this Inmost robe of His Divine Love and Wisdom ever streaming forth from Him in inconceivable and inexhaustible splendour? for is it not written?—

"Bless the LORD, O my soul. O LORD my God, Thou art very great; Thou art clothed with honour and majesty. Who coverest *Thyself* with light as *with* a garment; Who stretchest out the heavens like a curtain: Who layeth the beams of His chambers in the waters: Who maketh the clouds His chariot: Who walketh upon the wings of the wind: Who maketh His angels spirits: His ministers a flaming fire: *Who* laid the foundations of the earth, *that* it should not be removed for ever." (Psalm civ. 1-5).

VII

Would it not be better to believe that out of the spiritual sun the Lord created the celestial heaven; out of this, the spiritual heaven; and out of this, the ultimate heaven, thus completing the creation of the spiritual world: and that then out of this He created the natural or material suns; out of these the material or natural atmospheres in their triple order of the aura, the ether, and the air—the lower always out of the higher;—and, finally, that out of the lowest or aerial atmosphere the Lord created the material earths with their satellites, as well as the comets, meteors and meteorites? Would it not be better to believe the Lord when He says?—

"I have made the earth, and created man upon it: I, *even* My hands, have stretched out the heavens, and all their host have I commanded," (Isaiah xlv. 12).

And His Word when it declares?—

"In the beginning God created the heaven and the earth." (Genesis i. 1).

"In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by Him ; and without Him was not anything made that was made . . . And the world was made by Him ; " (John i. 1, 3, 10).*

Looking at the matter from this point of view, we can see the reason *why* there has been so diminution in the sun's radiation of heat and light all these thousands of years, and that there is no need to use the phrase no "*appreciable*"† diminution ; but, instead, we can say that there has been *no diminution whatsoever*. The reason is that God is Infinite in Love, Wisdom, and Power ; and that, having created the sun from Love, by Wisdom, and in Power, in the same way has He continued, and will for ever continue, to maintain it. Having created, He is ever re-creating ; for the glorious "Writings" of the "New Jerusalem" (Rev. xxi. and xxii.) teach, from the authority of the Divine Word Itself, that "preservation is perpetual creation," and "subsistence . . . perpetual existence." The same power, therefore, that brought the suns and worlds of the universe into existence, has hitherto kept, still keeps, and will for ever continue to keep, them in existence—and this is true, because that Power, It being the Power of God, is Infinite, Eternal, Divine—and, therefore, to Eternity Inexhaustible. The fire of the material suns will, consequently, ever be renewed by the Lord God from *within*, that is, from Himself *through* that spiritual world which is intermediate between Himself and the natural or material universe—its suns and worlds.

And what is true of our natural or material sun, is also

*Read also Isaiah xl. 12, 22, 25-28 ; xlii. 5 ; Rev. x. 6.

†The italics are the Writer's.

true of all the millions of other suns. They will *never* be burnt out—no, not to eternity. Consequently, there are *no* burnt-out or dark suns in God’s universe, and cannot be ; “for God is Love” (1 John iv. 8).

CHAPTER VII

THE ASCENDING ORDER

CHAPTER VII

I

THE descending series is now complete. Therefore immediately does the ascending series begin. Creation, having receded from God as far as it can possibly go, has now by successive steps to return to the Creator. How is this to be done ? In the following way.

It is plain that in the ultimates thus formed must be the germs, the seed, the beginnings of all things, from the highest to the lowest. Creation having successively been evolved from God, it follows that the germs or beginnings of all the higher things will have become *involved* in the ultimate degree. The Lord is the Divine "Sower" ; but He ever sows from *within* : never from *without*.

But the germs of all living things and beings thus successively *sown*, and thereby *involved*, from the highest of them to the last, in ultimates, i.e., in the ground of the newly-formed material earths, had successively to be *evolved*, that is, called forth into an active state of existence and so developed (See " The Worship and Love of God," No. 18).

Only He Who sowed the seed could do this. So God first called into existence the seeds of flowers ; —and the smooth face of the earth (for this was in the days before the mountains were pushed up) soon became a vast flower garden, wherein grew flowers of wondrous beauty, filling the air with sweetest fragrance. In course of time they faded and died, and others took their places, springing up from the seeds the matured plants had shed upon the earth ; for only the first generation was produced in the

way above indicated, it having been enacted that after that the flowers should propagate themselves.

By means of the decayed bodies of many generations of these wondrous flowers, there was gradually formed a deeper soil, which at length was brought to such a due state of receptivity, that a higher order of plants could now be evolved from a higher order of seeds or first principles *created*, and then *placed*, or *involved*, therein at the beginning by God through the spiritual world.

Grasses, herbs, and shrubs were now therefore successively called forth and developed out of the young and smiling earth from (to reiterate what has just been said) the living germs of these things planted therein by the Creator, till soon the earth, from being a garden of beauty, became also a garden and field of utility. As with the flowers, so here also was it provided by the Lord that the generations succeeding the first should be propagated in the ordinary manner, viz., from the seeds shed into the earth by the matured plants.

As their bodies decayed, the soil grew deeper and deeper, until at length it became deep enough for the Creator to be able to call a higher order of plants into active existence and subsequent development, from the germs or first principles of these implanted, or involved, therein by Him at the beginning. This order was constituted of the trees and formed the third and crowning series of the vegetable kingdom, the crown of which was composed of the fruit trees, these being the most perfect, as well as the last produced, as also is indicated in Genesis i. 11, 12, 29. The number three, as used in the Scriptures, always signifies what is complete and perfect.

• As soon as the first generation matured, they cast their seeds, out of which another took root and grew and did likewise, and so on continuously, in consequence of which

it was no longer necessary for successive generations to be propagated in the way the first was, or by what is usually called "spontaneous generation"—though, as a matter of fact, there is really no such thing, *all* generation, even the first, being from seeds or first principles ; for how can a thing propagate itself from nothing ! (See *Ibid.* No. 20).

The ground, thus formed, continually grew deeper and deeper, while over the surface of the earth lay abundantly scattered the seeds shed by the trees, herbs, grasses, and flowers (See *Ibid.* No. 26). The time, therefore, had arrived for the creation of living creatures, seeing that the earth, abounding as it now did in food and shelter, had become a fit habitation for them (See *Ibid.* Nos. 22-24).

II

But I shall have to premise somewhat before describing the subject of the last paragraph.

The aerial atmosphere, as said before, as it receded from the ether, became ever denser and denser, until at last it conglobated into earth and water. But *how* did it do this ? Even thus :

"There was therefore a time like no time, when the sun being in a state of pregnancy, carried in his womb the bodies of his own universe, and when, being delivered, he emitted them into the regions of air ; for if they were derived from the sun, as a parent, it is manifest that they must have burst forth from his fruitful womb. Nevertheless it was impossible he could carry in his burning focus, and afterwards bring forth, such heavy and inert productions, and therefore such burdens must have been the ultimate effects of his exhalation, and of the powers thence flowing and efficient. Hence it follows, that the sun primitively was overspread with effluvia excited and hatched by his real radiation, and flowing together in

abundance and in every direction to him, as an asylum and only harbour of rest ; and that from these fluids, in process of time condensed, there existed a surrounding nebulous expanse, or a mass like the white of an egg, which, with the sun included in it, would resemble the GREAT EGG OF THE UNIVERSE ; also that the surface of this egg could at length derive a crust, or a kind of shell, in consequence of the rays being intercepted, and their influences shut up, which crust, the sun, when the time of parturition was at hand, by his inward heat and agitation would burst, and would thereby hatch a numerous offspring, equal in number to the globes visible in the universe, which still look up to him as a parent. Something similar to this process appears to take place both in the great and smaller subjects within the sphere of his world and of its three kingdoms on the earth, whether they be produced from the womb, from seed, or from an egg, for all such products are only types effigied according to the idea of the greatest, and in themselves, although in a small effigy, they resemble and emulate a kind of universe.' ("The Worship and Love of God." No. 9).

III

When the full time, or rather state, had come for the birth of the worlds, this vast crust burst asunder, and huge masses of fluid matter rolled out, eight in number. These at first stuck close of the sun, like huge "sucking masses."

"But presently when the sun, the folding-doors being unlocked and the gates thrown open to the empty universe, had begun to cast forth fiery exhalations from his now full and swelling mouth, and to distend it with his powers and forces, he first filled the neighbouring, and presently the more remote distances, with auras, and thus with spaces ;

hence arose ether, which being diffused around the sun, and at the same time also around the masses which encompass him, wrapped the latter, as it were, in swaddling clothes or spires, and encompassed them with spheres suited to the mobility of each ; in the circumferences of their spheres he placed a vertical point, which he drew into perpetual orbs, and from them produced a central gyration, in which the mass was involved. Hence it came to pass that those bodies, being as yet fluids, and, as it were, molten, assumed an orbicular form from the concourse of so many centripetal forces. These now became orbs, and, as it were, of no weight, because in centres, and being conveyed and put in rotation by the circumambient ether, at first they began to creep and make progress round the sun, and presently, like little children, to dance, and by quick and short circuits to make a commencement of years, and a rotation of days, and thus to enter upon their periods " (*Ibid.* No. 10).

IV

Thus was the equilibrium established between the centripetal and centrifugal forces, in consequence of which the earths moved regularly in their orbits. It was necessary, however, that these, orbits should assume a spiral form, so that the planets could gradually recede from their material centre, the sun. (See *Ibid.* No. 11, also Note g.).

By this means, therefore, did they gradually become condensed, till their state became that of a boiling liquid bubbling up in furious ebullition from their inmost centre, thus causing their surface to be enshrouded by clouds of moist steamy vapour (See *Ibid.* No. 12). It is, however, chiefly with our own earth that we at present have to do,

though, naturally, we had to treat of it as connected in brotherhood with its fellow planets, seeing that all have equally been created by the Lord out of the natural sun as their common natural or material centre.

Gradually, however, as the earth, receded and so cooled, was there a crust formed over the boiling fluid, which crust, continually thickening, formed what is called "the crust of the earth." Truly, then, of the earth is it written,—“For He hath founded it upon the seas, and established it upon the floods” (Psalm xxiv. 2). There were no mountains in that far-off time, and the whole surface of the earth consisted of but *one* vast plain, through which, however, burst innumerable springs of hot water which divided the land into numberless “rivers and streams” of clear warm water, from which ascended clouds of warm steamy vapour (See *Ibid.* No. 14). Thus also is it written in the Divine Word :—

“But there went up a mist from the earth, and watered the whole face of the ground” (Genesis ii. 6).

Though here *literally* fulfilled, this passage can only really be *spiritually* fulfilled. This matter cannot, however, be gone into now.

V

To now return to the subject we were discussing, namely, the creation of living creatures, we may observe that the germs of all living creatures were created by the Lord in the beginning by means of the spiritual sun through the spiritual world, and then involved—sown—in the different plants of the vegetable kingdom. The living germs of the insects were therefore involved in the humble herbs, out of which at the set time crept “little worms and caterpillars” (or larvæ), which, being fed on the leaves of plants, in due course turned into chrysalises, and finally into lovely butterflies, etc., which flashed to

and fro in the sunlight on wings brilliant with every colour of the rainbow. In time they laid fresh eggs on the plants, out of which was produced a new generation of insects, no more being produced in the way the first generation was (See *Ibid.* Nos. 23-25).

Next from living germs involved in "the earliest shrubs, or the offsprings of middle spring," were produced "little eggs with their yolks, and the beginnings of a new life, which being laid gently in nests, constructed by their officious shoots encompassing them in 'all directions,'" were committed to the care of "each parent, that is, to the earth as yet warm, and to the sun about to hatch them with his ray." In this way were hatched the birds, and "from the nests of these, which were built spontaneously, as many genera and species of the winged tribe flew forth as there were genera and species of shrubs. But the secondary vegetations of this kind, or those which budded forth, not from the seed of the earth, but from their own, ceased to be oviparous as soon as they were born; for the principle of all principles, whence life is derived, before the birth of casues, so arranged together all origins, provided from one another in a continual series, and so established the orders themselves from inmost or highest principles, that one in its proper season might produce and bring forth another" (See *Ibid.* No. 26).

In trees were also at the beginning involved living germs, out of which, when the full time for their creation had come, were evolved the various animals, each in its order, each species being evolved from a living germ that had been *involved*, that is, *sown*, in some specific kind of tree, the stags and other animals with large branching horns having, for instance, been created through the medium of forest trees, and so on. In this case also, it was only the first generation that was thus created, no more of

these living germs having been sown, or *involved*, in the trees ; but the continuance of the various species of animals was provided for in the usual way, viz., by procreations (See *Ibid.* No. 27).

VI

The ideas stated above appear to be very reasonable when they are fairly considered ; for does not the animal kingdom rest upon the vegetable kingdom, as the latter does upon the mineral kingdom ? And, moreover, as the vegetable kingdom has been evolved out of germs, or seeds, sown in the mineral kingdom, it of necessity follows that the animal kingdom in the first instance was evolved out of living germs, or seed, sown in the vegetable kingdom.

This idea is better than Darwinism, which would get the first or lowest vegetables from the mineral kingdom, when yet there is nothing of the vegetable in the mineral ! and then the higher from the lower vegetables, when yet that which distinguishes the higher from the lower is not in the lower at all ! and the lower animals from the vegetable kingdom, when yet there is nothing of the animal in the vegetable ! and the higher animals from the lower, when yet there is nothing of the former in the latter, i.e., nothing of that which distinguishes the higher from the lower animals ! and, finally, which would get man—man, the crown of creation, the highest work of God—from the ape ! when yet there is nothing of the man—that is, nothing of what makes man man—in the ape, that base caricature of what is lowest and vilest in him ! Let Mr. Darwin, if he wishes it, try to prove himself to be a child of the ape. I prefer, like every other Christian, whether man, woman, or child, to be “ a child of God.”

“ As the earth, when adorned with flowers and shrubs, gave birth to its reptiles, its winged and quadruped animals,

so also did the banks and bottoms of streams, clothed with their vegetation, give birth to aquatic animals of every species, and indeed in the same order as the dry earth did, viz., first to those which enjoyed more obscure light, as tortoises and shell-fish, which carried on their back their houses, shining with the bright colour of gems, and winding in perpetual circles or spires, after the manner of the revolving heaven ; afterwards to fish, which being furnished with oars like those of a ship, cut their way through their heavy atmosphere, and which unfolding their still wider sails and wings, made a path through the air ; and also to the amphibious race, which when they had enjoyed their watery dainties, crept forth to a second meal on beds of earth ; finally, to the great monsters, which trod upon the broad bottoms of the waters as on their firm ground . . . ” (*Ibid.* No. 28).

VII

The temperature of the world at this time was favourable to the creation of living creatures out of the first living germs in the way above described, because, the earth being then near the sun, completed its yearly revolutions so quickly that the seasons were not distinctly marked as now, but all melted into each other, producing “ a Perpetual Spring.” For before the heat of summer could make itself felt, summer had faded into autumn, and this again into winter ; but, before again the cold of winter had time to assert itself, the winter was gone and spring was at hand, the result of all which was a perpetual vernal season.

Similarly, the revolutions of the earth around its axis were so rapid, that, before the heat of noon was able to make itself felt—for both heat and cold are cumulative in their effects,—noon had given place to evening ; but

scarcely had the twilight faded out of the west, than the dawn of a new day began to shew itself in the east. The result of all this, combined with the light of the moon and the stars—the former, on account of its being much nearer to the earth than now is the case and so appearing much larger, reflecting a much greater brilliancy of light than it now does,—was that there practically was “no night” ;* but, instead, only the times of morning, noon, and evening quickly succeeding each other.

VIII

The effect of all the above was that the earth enjoyed a delightful, temperate, and moist climate, which was the same all the year through, whereby was supplied the very degree of external heat required for the incubation of living germs that is now provided by means of living animal bodies (See *Ibid.* Nos. 16, 17).

And at the time that man was created this state of things was at the height of its perfection (See *Ibid.* 29-31). Moreover, his creation most probably took place in the country now called Palestine, which has a sub-tropical climate, it being situated between 31 and 33½ degrees north latitude. For this was the seat of the Adamic or “Most Ancient Church,” with which was the Celestial Garden of Eden, in the midst of which was “the Tree of Life,” that is, the sacred principle of love to God, and thence of love to man, as the central source and inspiration of all the wisdom, this being signified by the garden, that its members enjoyed from the Lord, this Love also *being* the Lord with them, as they also delighted to acknowledge, seeing that He is THE LOVE TREE—“THE TREE OF LIFE.” How likely, then, that the earthly garden of Eden was also in that fair land ! though it does not

*Rev. xxi. 25 ; xxii. 5.

expressly say so in the book of Swedenborg's we are taking for our guide in these matters.

IX

In the midst, therefore, of the fair land in which man was first created, which, as we have seen, we have reason to believe was Palestine or the Holy Land, was situated the earthly garden of Eden, which Swedenborg thus describes in "The Worship and Love of God," No. 32 :—

"There was a grove in the most temperate region of the orb, not under the meridian sun, but in a certain middle station, between the arctic pole of the zodiac and its greatest curvature from the equator, which was exposed to the rays of the summer sun, not falling directly from the zenith, nor too obliquely from the side, but where they held a kind of middle focus between their heat and cold, or highest ascent, and whence thus from a kind of centre of his annual rising and setting, the sun could temper the subject air with the mildest spring of all others. This grove, I say, was a complete orchard, so thick with leaves and branches folded into each other, that by its shade it broke the violence of daily heats, and cooled the days, and thus, as it were, induced a new spring under the general one : in this grove also were bubbling streams, which, flowing in different channels, beautifully perforated its area, and from which a vapour, drawn up by the rays to the under side of the leaves of the trees, and there pendant, cherished the ground continually with a falling dew. This was a PARADISE IN A PARADISE, or the delight and crown of every grove and garden of the earth : it was also the latest in its formation, and crowned this centre of the solar rays. In the midst of it again was a fruit tree, which bore a small egg, the most precious of all

others, in which, as in a jewel, nature concealed herself with her highest powers and stores, to become the initiations of the most consummate body : this fruit tree was from hence called the **TREE OF LIFE**."

This was the earthly tree of life ; but the heavenly "**TREE OF LIFE**" is the perception that **ALL** is the Lord's, and *nothing* our own (Genesis ii. 9).

X

"But," to quote further from the same book, "this little egg was not as yet fecundated, only nature collected into it, as into a sort of sacred little ark, her most distinguished treasures and valuables, and provided it with such noble furniture, as a bride prepares for her bed-chamber, when she expects the coming of the bridegroom, and the offerings of a new covenant. When nature had thus in every respect completed her work, and collected, as it were, her circumferences into this egg, as a centre, then the Supreme Mind came to meet her, and from itself as the sun of essential life, with concentrated rays, conceived the super-celestial form, or soul . . ." (*Ibid.* No. 33).

In "The Intercourse of the Soul and Body,"* Number 13, it is said :—

"That man is not life, but an organ recipient of life from God, and that love in union with wisdom is life ; also, that God is love itself and wisdom itself, and thus life itself, has been demonstrated above" (See also No. 8).

XI

It therefore appears that God through the spiritual sun created "the inmost or supreme degree" of the human

* By Swedenborg.

soul, which is thus described in "Heaven and Hell" by Swedenborg :—

"In conclusion, a certain arcanum may be related about the angels of the three heavens, which has never before entered the mind of any one, because no one has hitherto understood degrees : namely, that with every angel, and also with every man, there is an inmost or supreme degree, or an inmost and supreme part, into which the Divine of the Lord first or proximately flows, and from which it arranges all other interior things which succeed according to the degrees of order with them. This inmost or highest degree may be called the Lord's entrance to the angel and to the man, and His especial dwelling place in them. By means of this inmost or highest degree man is man, and is distinguished from brute animals, which have it not. Hence it is that man otherwise than animals, as to all the interiors of his mind and disposition can be elevated by the Lord to Himself, can believe in Him, love Him, and thus see Him ; and can receive intelligence and wisdom, and speak from reason : this is not the case with animals. Hence also he lives to eternity ; but the arrangements and provisions which are made by the Lord in this inmost [degree], do not flow openly into the perception of any angel, because they are above his thought, and transcend his wisdom " (No. 39. See also No. 435).

XII

Next, through "this inmost or highest degree," the Lord proceeded to create the three spiritual degrees, one out of another, in successive order, namely, the celestial, the spiritual, and the natural. These are successively opened after birth according to man's life. I shall now quote Number 237 of "The Divine Love and Wisdom," as it deals with this subject :—

“ These three degrees of altitude are named natural, spiritual, and celestial, as was said above (No. 232). Man at birth comes first into the natural degree, and this increases in him by continuity, according to his various knowledge, and according to the understanding acquired thereby, until he reaches the highest point of the understanding, which is called the Rational. But still the second degree, which is the spiritual, is not opened by this means. This degree is not opened by the love of uses arising out of the considerations of the understanding, but by the spiritual love of uses, which love is love towards the neighbour. This degree in like manner may increase by degrees to the very summit of its continuity, and it increases by the cognitions of truth and good, or by spiritual truths. But even by these truths the third degree, which is the celestial, is not opened, but this is opened by the celestial love of use, which love is love to the Lord ; and love to the Lord is nothing else than committing the precepts of the Word to life, the sum of which precepts is, to shun evils because they are infernal and diabolical, and to do goods because they are celestial and divine. These three degrees are thus successively opened with man.”

XIII

“ These three degrees of altitude,” together with the “ inmost or supreme degree ” spoken of above, constitute the human soul, which “ is not life in itself, but is a recipient of life from God, Who is life in itself ” (“Inter-course of the Soul and the Body,” No. 8). This human soul the Lord God therefore implanted, or sowed, in the egg-shaped fruit of the earthly tree of life.

• The soul, under the Lord’s Divine guidance, now proceeded to develop, and, as it did so, it took from the egg-fruit such substances as it needed wherewith to build

up around it a material body, till at last, having become a fully-developed infant, it burst its covering asunder, and the first babe was born (See "The Worship and Love of God," Nos. 35-38).

It did not drop to the ground. Oh, no ! for a wondrous leafy cradle had been "prepared" by the interlacing together of "the young shoots of the surrounding trees." "The parturient branch," therefore, "declining itself by degrees towards the ground, at length deposited its burden commodiously on the couch underneath," (See *Ibid.* Nos. 36-38). A fruit yielding a delicious milk hung just above him, its teat-like extremity almost touching his lips. He drank, and then lay back and slept.*

XIV

As the babe increased in intelligence and strength, he became inspired with the desire of creeping forth from his leafy cradle into the greater world he saw around him ; and, as with him, "to hear was to obey," he accordingly did so, returning to his couch when he felt the need of rest (See *Ibid.* No. 43).

God, through the human soul within him, did not, however, long suffer him to creep about on all fours like an animal ; but by breathing into him heavenly influences,

*See Nos. 39, 40, of Emanuel Swedenborg's work entitled, "On the Worship and Love of God ; treating of the Birth of the Earth, Paradise, and the Abode of living Creatures ; also of the Nativity, Infancy, and Love of the First Begotten, or Adam." This is a book deserving of everyone's most earnest attention and consideration ; and if it be read in conjunction with "The Divine Love and Wisdom," and the chapter (viz., I.) on "God the Creator,"—especially the part (No. 75) "On the Creation of the Universe," as well as "The First Memorable Relation" (No. 76) on this subject—of "The True Christian Religion" (both these admirable books being by the same enlightened author), the readers' eyes will be opened to see, mentally, *how* the creation of the universe and its three kingdoms, viz., the mineral, vegetable, and animal kingdoms, and, finally, the creation of man, was effected.

inspired him with the desire of lifting himself up above the earth, till at length, by the aid of tree and shrub, he was enabled to raise himself up above the ground, and to stand and walk upon his feet in the way that human beings have been created to do.

External inducements were also provided by lovely and luscious clusters of grapes hanging just beyond his reach when recumbent or sitting, as well as by fair and fragrant flowers attracting his attention and inviting him to examine them ; also by gorgeous butterflies and birds of brilliant plumage flitting about and flying just above him.

But the chief means used were heavenly influences inspired into his soul by the Lord through heaven ; for, being in a state of innocence, with no heritage of evil, as we have, this first babe had a mind peculiarly susceptible to every heavenly influence from above, that is, from Him Who "is above all" (John iii. 31). As the result of this : — "Our infant, in the space of a few days, being set upon his feet, walked erect with his countenance directed upwards to the starry heaven ; nor was he willing to let it down again, except when he was desirous to refresh himself with food, prepared on all the tables of the earth, for the sake of recruiting his body alone" ("The Worship and Love of God," No. 44).

XV

Thus instructed and led by the Lord, his Heavenly Father Himself, he grew to manhood ; and, wandering one day into a neighbouring grove, he there met a most lovely maiden, who had been created, as he had been, out of a living germ, or seed, sown in the egg-shaped fruit of another earthly "tree of life."

The wife is born to be "the love of a wise man's wisdom" ("Conjugal Love," No. 56 ; see also No. 75).

Therefore, because this first son born into the world was born with an "inclination and faculty . . . for perceiving the things which belong to wisdom," this first daughter was born with an "inclination and faculty . . . for loving the things which wisdom teaches" (*Ibid*, Nos. 202-205). And it was just because she was born with the inclination and faculty to love the things which constituted the wisdom that he had received from the Lord, and so later to become "the love of his wisdom"—yea *his*, and no one else's, seeing that wisdom is never quite the same with one man as with another, no two human beings receiving it in exactly the same way, on account of no two ever having precisely the same disposition, or leading the same life ; for if they did, they would not be two separate and distinct individuals at all !—therefore, in creating her, the creative energy from the Lord first passed through his mind before creating the female human germ out of which God evolved her, which He then placed in the midst of the egg-shaped fruit of the second earthly "tree of life" (See "The Worship and Love of God," Nos. 87-89).

When born in the same manner as the first man was, this the first woman was educated, as he was, solely by the Lord—she in her grove, and he in his (see *Ibid*. Nos. 90-108)—until the time, "when she had become a marriageable maiden, and he a young man fitted for marriage, they met," as above described, "as by fate, and saw each other, and they then instantly knew, as by a kind of instinct, that they were consorts, and by a kind of dictate they thought inwardly in themselves, the young man, that she is mine, and the maiden, that he is mine." ("Conjugal Love," by Swedenborg, No. 229, 316).

This mutual recognition of each other as "a conjugal pair" was followed by the first marriage ever entered into by man and woman on this planet. But see the description

of it in numbers 109, 110 of "The Worship and Love of God," the subject matter of Part Second being :—

"Concerning the Marriage of the First Begotten."

XVI

With the creation and marriage of the first human pair on this earth, who thus were the progenitors of the whole human race, so far as our planet is concerned, this remarkable book closes. But it appears to me that all their children must have been sons, and that these, in their turn, obtained their wives in a way similar to that in which their father had obtained his wife ; for thus would the continuity of the race be preserved, *all* being descended from the first married pair, who, as we have seen, were truly "a conjugal pair" (*C.L.*), whose Father was God. Thus the more easily can be brought home to men's minds the great truth, namely, "The Fatherhood of God, and the brotherhood of man." The above conclusion seems to me to be perfectly just, seeing that it is not contrary to Divine order for cousins, whether first, second, or other, to marry ; but that it is entirely contrary thereto for brothers and sisters to do so, as may be seen in Chapters xviii. and xx. of Leviticus ; and also in number 484 of Swedenborg's book entitled "Conjugal"—that is, Marriage—"Love, and its Opposite."

From this first married, or conjugal, pair (their marriage having been a true one) has the whole surface of the earth become overspread with human beings, constituting the human race, the number of which is so vast that it is computed that the present population of the world contains some fifteen hundred million souls. The human race, as descended from the first pair, as above described, has, however, divided into three main branches springing from the parent stem. These are the Aryan or

White Race, the Mongolian or Yellow Race, and the Negro or Black Race. Though here also, perhaps, will these words be fulfilled :—

“So the last shall be first, and the first last : for many be called, but few chosen ” (Matthew xx. 16 ; Luke xiii. 30).

CHAPTER VIII

THE MOVEMENTS, DIMENSIONS, ETC., OF
THE EARTH, AND THEIR SPIRITUAL
SIGNIFICATION.

CHAPTER VIII

I

It is unnecessary to pursue the above subject further. So we may now proceed to treat of the movements and dimensions of the earth, which we shall do in a manner similar to the method adopted in the first part of the book when dealing with the geographical definitions.

Thus, in explaining that the changes in temperature which mark the four seasons of the year—spring, summer, autumn and winter—are due to the aspect of the earth with respect to the sun, we might proceed in this way.

When it is winter with us, then the part of the earth that we inhabit, whether it be the northern or the southern hemisphere, is turned away from the sun, so that it shines upon it slantwise. This causes us to receive comparatively little heat—without though their being any diminution in the quantity of light received,—and the days to be short, and the nights, long. In summer, however, the case is reversed, so that *our* hemisphere is now turned more fully towards the sun, in consequence of which we receive a fuller measure of heat, the light, however, remaining the same. In summer, owing to the aspect of our portion of the globe with respect to the sun, the latter appears high overhead, and the heat in consequence predominates over the light ; but in winter it appears comparatively low down on the horizon, and, as a consequence, the light predominates over the heat. In spring and autumn due to the aspect of the earth, the sun appears at a mean altitude, which causes the days and nights to be either equal, or about equal—first the one way, and then the

other,—and the quantity of heat and light received also to be equal.

Just so, we might explain to our pupils, is the matter between us and the Lord. When we turn to Him, the Divine Sun of the human race, by keeping His commandments, which consists in believing in Him and in shunning all evil as sin against Him and in doing good because it is His will, as is meant by “fearing His name”; then does He, “the Sun of Righteousness, arise with healing in His wings” (Malachi iv. 2). And the more we turn to Him, ~~the~~ higher and higher does He rise in our spiritual firmament, and the more and more are our hearts filled with love to Him, and with charity, or good will, to all mankind. On the other hand, the more men turn away the faces of their spirits, that is, the interiors of their minds, from the Lord, the more does He decline towards the north of their spiritual sky, till at last, though the light of faith still remains with them, yet how has the love of heavenly things been replaced by the cold of intense indifference thereto! and how short and dreary, too, in this sad wintry condition of the human soul, have become their states of illustration in spiritual things! These are the dire consequences of ceasing to believe in the Lord with a real, living, practical or working faith, and of ceasing to “keep His commandments,” which “are not grievous” (1 John v. 3). Their states of non-illustration—their spiritual nights—are also direfully long and cold! Such is the state of “the solifidians,” that is, of those who know the Lord’s will; but do it not. These are they who are signified by “the goats” in Matthew xxv. 31-46, also by the “foolish man, which built his house upon the sand,” in Matthew vii. 26, 27; as well as by those “that work iniquity,” in verses 22, 23.

The ideal state is that of the spiritual spring, which is a state in which love and wisdom, or good and truth, or charity and faith, are equally balanced ; so that all we love and thence do, we also believe and thence speak, and all we believe and thence speak, we also love and thence do : or, to put it otherwise, when we think as we love, and love as we think, and thence say as we do, and do as we say. There is in our minds neither superfluous love, nor superfluous wisdom, the marriage union between love and wisdom being perfect. The higher, therefore, we advance in love, in equal measure do we advance in wisdom ; and the higher we advance in wisdom, in equal proportion do we advance in love : and so on to eternity. This is heaven, or a state of perpetual spring in the human soul, which is especially the case in the third, highest, or celestial heaven. This is human perfection, the state which our Lord in the following words commands us to aim at :—

“ Be ye therefore perfect, even as your Father Which is in heaven is perfect ” (Matthew v. 48).

II

We might now explain to the children that the term *longitude*, or distance east or west of a given meridan, measured in degrees, is derived from the Latin word *longitudo*,—*inis*, length—*longus*, long ; and that the term *latitude*, or distance north or south of the equator, measured in degrees, is derived from the Latin word *latitudo*,—*inis*, breadth or width—*latus*, broad or wide. It might further be explained that in ancient times the then known world was longer than it was broad, and that its length was from east to west, while its breadth was from south to north ; and that this was the reason of the above-mentioned terms being used for the said distances.

'We' might, however, add that these terms are really appropriate, when we come to consider that the equatorial circumference is greater than the polar, for the reason that, due to the flattening of the globe at the poles, its axis is twenty-seven miles shorter than its diameter at the equator, and that, therefore, the earth's length is from east to west, and its breadth, from south to north.

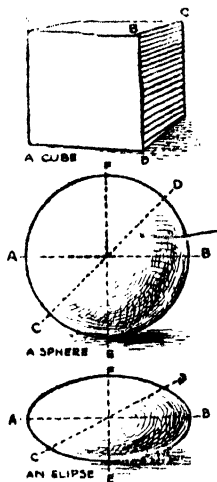
This is most important when we come to treat of the spiritual realities to which these natural measurements correspond ; for length corresponds to love or goodness, and breadth to wisdom or truth. That length signifies love, we might see from the following :—" I drew them with cords of a man, with bands of love " (Hosea xi. 4). A cord, or a band, is nothing without length. " Bind the sacrifice with cords, *even* unto the horns of the altar " (Psalm cxviii. 27). This signifies that all worship of the Lord should be from love to Him, and that this worship alone is effective ; for *sacrifice* signifies worship, *cords*, love, and *horns*, power. It is to this kind of worship that the Lord refers when He says, " Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them* " (Mark xi. 24).

That latitude or breadth, signifies truth, we may see from the following :—" I have seen an end of all perfection : *but* Thy commendment *is* exceeding broad " (Psalm cxix. 96). " Thou *art* near, O Lord ; and all Thy commandments *are* truth " (Ibid. ver. 151). It is *the Truth*, then, that is *broad*, and, consequently, *breadth* or *width* signifies *Truth*.

The three dimensions of a cube or solid square, without which it would not be anything, are length, breadth, and height, which also we have indicated by the accompanying diagram, AB being the length, BC the breadth, and DB the height.

The same three dimensions are also, of course, in solid oblongs, rhombuses, and rhomboids, as well as in solid triangles. They are, too, in a globe or sphere, as well as in an ellipse or oval, and therefore in a figure containing any combination of the above-named figures, such as, for example, one which is partly spherical or elliptical, and partly angular.

In the accompanying figures of a sphere and an ellipse these three dimensions are indicated by their three diameters, of which AB is the length, CD the breadth, and EF the height, while in the cube and other angular figures with parallel sides they are, as we have seen, shown by their edges.



The diameter, then, that indicates the length of the earth, is the equatorial diameter from east to west ; the one indicating its breadth is the diameter at right angles to this ; while the one that shews its height is the polar diameter.

III

Length and breadth, we have seen, correspond to love and wisdom, or goodness and truth, or charity and faith. It therefore of necessity follows that height corresponds to use, life, or good works. For just as length and breadth

are not anything without height, and only become something when this dimension is added, so love and wisdom, or good and truth, or charity and faith, are mere idle sentiments which very speedily pass away from the mind altogether, leaving no trace behind, unless embodied in use, life, or good works. What indeed, does it avail to love God intensely, and to have a good understanding of His Holy Divine laws, and yet not to keep them ! Can such love be said to be genuine ? and can such wisdom rightly be called wisdom at all ? Nay, the rather may the former be called a mere hypocrisy, and the latter mere folly ! Does not our Lord say ? “ If ye love Me, keep My commandments.” (John xiv. 15). “ He that hath My commandments, and keepeth them, he it is that loveth Me ” (ver. 21). “ If a man love Me, he will keep My words ” (ver. 23). “ Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of My Father which is in heaven ” (Matt. vii. 21). “ But if thou wilt enter into life, keep the commandments ” (Matt. xix. 17). Swedenborg also says, “ A life of charity is a life according to the commandments ” ; and our Lord, “ If ye keep My commandments, ye shall abide in My love ; even as I have kept My Father’s commandments, and abide in His love ” (John xv. 10).

In 1 Kings vi. 2, it is written :—

“ And the house which King Solomon built for Jehovah, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.”

Without height, what would the length and breadth have been but mere empty terms ? and their measurements but measurements in the air ?—measurements, in fact, of nothing ! And so, in the House, or Church, of God,

without the keeping of the commandments of God, what are love and wisdom—what are “the will of good and the understanding of truth”—but mere empty terms, mere evanescent things, mere unsubstantial nothings? For lacking spiritual height, that is, lacking actual existence in a life of use according to the Lord’s commandment’s, they lack everything! Therefore did the Lord well say, “If any man will do His will, he shall know of the doctrine, whether it be of God, or *whether* I speak of Myself” (John vii. 17).

What is “the mountain of the height of Israel” referred to in Ezekiel xvii. 23, but a high and elevated state of the affections, in which we love naught but the things of God, and the communicating of them to others? If we wished to keep them to ourselves, and not to share them with others, there would be no *height*, no lifting up of our minds to God; for then, instead of God being the centre of all our affections and thoughts, self would be so,—we would, in that case, be as those who talk much about serving God and doing good to men; but who in reality only think about serving themselves at other people’s expense, which also they do whensoever they have the opportunity.

Without spiritual height, that is, without the keeping of the commandments of God, there would, then, be no mountain at all!—no length, no breadth; that is, no love, no wisdom: there would in fact be no Church at all, unless indeed a *pretence* at worshipping God while *really* worshipping self, can be called a Church!

IV

We are now in a position in some measure to understand what is signified in Revelation xxi. 16, by the

dimensions of the New Jerusalem being equal. The verse is as follows :—

“And the city lieth foursquare, and the length is as large as the breadth : and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.”

By the city is meant the Lord's New Church. By its “lying foursquare” is signified that this last and crowning dispensation of Divine Truth is the home of *all* of the human race who are in the sincere love of goodness and truth for their *own* sakes, inasmuch as it has a side to each of the four quarters. For in the east and west of the world of mind (the same being the spiritual world) dwell those who have already opened, or at leasts are in the disposition to do this directly the opportunity is given them, their hearts and minds to receive therein “the affection of goodness” for its *own* sake, so that, under its holy influence they love all, and seek to do them good from motives purely disinterested, inasmuch as *not one single thought of self* ever finds place in their minds. Of these, those who are such in a greater degree have their habitations in the East ; and those who are of this character in a less degree, in the west. Those again who are in “the affection of truth” for its *own* sake, so that it is their delight to understand the Truth and then to obey its sacred behests, and, in so doing, to “deny themselves”* the indulgence of the evils and falses of their “*proprium*,” howsoever they might be inclined thereto, dwell in the south and north of the Lord's kingdom : in the south, those who enjoy these heavenly excellences of character in a higher degree ; and in the north, those who do this in a less degree. Those also dwell in the quarters just named who, though not yet fully established in this heavenly state, have nevertheless,

*Mark viii. 34 ; Luke ix. 23.

by their life in the world, received such a disposition of mind that, directly they are instructed in the Truth, they receive it with affection and joy, and strenuously oppose all that would keep them out of this their Heaven.

By "the length and the breadth and the height being equal," is signified that love, wisdom, and use ; or goodness, truth, and life ; or charity, faith, and good works, will all be in equal proportion to each other. In the members of this "Church of the New Jerusalem," the measure of "the will of good" which they have received from the Lord will be fully manifested in the measure of "the understanding of truth" they have received from Him ; and these again will be fully embodied in works of usefulness to mankind. Their love of keeping the commandments of God, their understanding of the same, and their performance thereof, will all be equal—exactly equal. There will be no idle sentimentalism, no profitless perception of truth, and *no hollow works*—that is, there will be no works devoid of love, affection and intelligence. There will be nothing superfluous : neither, on the other hand, will anything that should be there be left out, seeing that, in this glorious Church, love, wisdom, and use, "are equal" : "The length and the breadth and the height of it are equal."

V

The geographical definitions of the equator, or the *equal* divider ; of the poles, the tropics, and the polar circles ; as well as of the zones, or belts of climate on the surface of the sphere, the same depending on the *aspect* of the earth we inhabit with respect to the sun, might now be given. The method, too, of calculating the latitude

and longitude of places on the globe might be demonstrated—the former being determined by the varying *aspect* of the earth with respect to the sun, and, consequently, by the apparent position in the heavens of the noon-day sun, as we proceed on such and such days in the year from the equator to the poles ; and the latter (with the British) by the difference between sun-time and Greenwich time (the former being indicated by ordinary clocks or watches, and the latter by chronometers), as we proceed east or west of the meridan of Greenwich.

VI

Many useful spiritual lessons might be deduced from the above. For instance, in the matter of the zones, it might be pointed out that, in the spiritual world (which, as said above, is the world of mind), those dwell in the torrid zone thereof with whom love very greatly preponderates over wisdom ; in which case, due to the heat of love being unqualified by the light of wisdom, and therefore remaining unelevated and unrefined, there is with such people a very strong tendency to suffer religion to become a mere superstition—as is also the case with many in the hot parts of the world (the fetich worshippers of Central Africa, for instance),—as well as one to suffer themselves to be carried away by unruly passion.

The solididians, or faith-alonists, again, occupy the spiritual polar regions, these being a state of mind in which the light of faith altogether predominates over the warmth of charity. In the spiritual tropics there is a strong tendency for the minds of its inhabitants to produce jungle-like growths of superstitious fancies, and such like ; but in the spiritual frigid zones all is cold, barren, desolate, dead : the ground of the heart is iron-bound by the cruel

frosts of cold indifference to the loving, faithful service of their Maker, as shewn in kindly, useful deeds to man. Of a consequence, no "trees of righteousness" (Isaiah lxi. 3)—no perceptions of good and truth yielding the fruits of love,—no flowers and blossoms of spiritual wisdom, can grow in those desolate regions. The same are *not* "a land flowing with milk and honey" (Exod. xiii. 5), that is, with "gladness and joy"—the gladness, namely, that arises from understanding the truth which spontaneously flows from good, and the joy that comes to those who from the heart do the good which wisdom teaches, the former being what Swedenborg calls "the truth of good," and the latter, "the good of truth" (See A.C. 8056, 5620). Or we might say, the former is the gladness of understanding the Word; and the latter, the joy of doing it.

VII

But in the spiritual temperate zones dwell those in whom the light of life and the heat of life, or the gladness of understanding the Truth and the joy of doing the Good which it teaches, are equal. These, in the spiritual world, are the most beautiful of all the angels; for in their countenances there is the most beautiful combination of red and white. The reason is, because red is the colour of love; and white that of wisdom. In the denizens of the spiritual tropics, red, which arises from the fire of life—love,—predominates; and, in the case of the fallen, it has burnt with such fierceness that their faces have literally become charred to a swarthy colour—yea, even to a sooty black, through which, sometimes, a dull red shews itself. But in the countenances of the dwellers in the spiritual polar regions, there is no red at all! in consequence of

which they present an appearance as of the pallor of death, or of that of the pasty whiteness seen in the faces of sickly persons. As they are really hypocrites, Swedenborg's description of the faces of such looking "livid like those of corpses" here applies.

In the spiritual temperate regions, the scenery, too, does not, on the one hand, resemble that of the jungle-like growths of the spiritual tropics ; nor, on the other hand, does it present an appearance like that of the spiritual "frozen north" : but it is intermediate between the two. Magnificent paradises, lovely gardens and shrubberies—where the air is scented by the fragrance pouring forth from countless flowers and blossoms, and rendered musical by the voices of innumerable feathered songsters,—fruitful fields of golden grain bending in the breeze, emerald meadows—where graze flocks of sheep and lambs,—and pleasant woods—vocal with the cooing of doves and the singing of birds, and in which graze and sport the graceful deer ;—also shining rivers, peaceful valleys, wide plains, grassy slopes, wooded heights, picturesque cliffs, green hills, and stupendous mountains ; as well as splendid cities, quiet country villages, and pleasant rural seats : —all these, and more, give diversity to the scenery. The climate, too, is perfect ; for there, Spring for ever reigns : there the air is soft and balmy, the temperature warm—but not oppressive,—rains frequent—but not prolonged,—softly descending from the brightest of white clouds, against which appear the loveliest of rainbows imaginable, wherein, indeed, lightning appears and thunder is heard—but not of the terrifying sort,—which clouds soon roll away and are succeeded by the brightest of blue skies. Then does every leaf and every blade of grass glitter with diamonds—there is the "clear shining after rain" (2 Samuel xxiii. 4) ; —and

the same every morning when the dew drops cover field, garden, and wood.

VIII

The axis of the earth is the imaginary line on which it revolves, each revolution making a day and a night, briefly called a day, the same being divided into twenty-four hours. The ends of the axis are named the north and south poles, while an imaginary line drawn round the earth half way between the poles is called the equator. Every circle is divided into three hundred and sixty degrees : consequently the distance from pole to pole is 180 degrees ; and from the equator to either pole, 90 degrees. When, therefore, the sun is half way up the sky, it is said to be at an angle of 45 degrees.

To those living on the equator, on the 21st of March, the sun at noon appears right in the zenith, as the result of the axis of the earth being exactly at right angles to a line drawn from the centre of the sun to the equator of the earth. Be it noted that the north pole ever points directly to the pole star, or, more accurately, to the centre of the very small circle described by it ; also that the earth's axis is inclined to its orbit at an angle of $66\frac{1}{2}$ degrees. The result is that from the 21st of March onwards the northern hemisphere is ever turned more and more towards the sun, until on the 21st of June it is directly overhead at $23\frac{1}{2}$ degrees north of the equator. This is called *the Summer solstice*, or *sun standing*, because the sun at this date *appears* to stand still for a day or two before returning : although, of course, all the movement and apparent pausing are in the earth, and not in the sun at all, just according as the former presents now the northern, and now the southern, hemisphere towards that great globe of liquid fire, in consequence of which "the eye of day",

appears either to mount towards the zenith, or to decline towards the northern or the southern horizon. It is now mid-summer in the northern hemisphere, though mid-winter in the southern. An imaginary line, therefore, drawn round the earth at a distance of $23\frac{1}{2}$ degrees north of the equator is called the tropic of cancer, because this marks the point where the sun appears to *turn* in its course and to go back to its former position, the term *tropic* being derived from a Greek word, *tropos*, which means "*a turning*." So it goes on till on September the 23rd the sun again appears in the zenith exactly over the equator. This, therefore, on account of its being mid-autumn in the northern hemisphere, though mid-spring in the southern, is called the autumn equinox, when, as in the case of the vernal equinox (which occurs on the 21st of March) day and night are equal all over the world. But as the earth travels round the sun on its orbit, the southern hemisphere becomes inclined towards it, thus receiving the solar rays more directly, while the northern hemisphere receives them more slantwise; and so continues doing till, at a distance of $23\frac{1}{2}$ degrees south of the equator, the sun again appears to *turn* and then to go back upon its course. An imaginary line, therefore, drawn round the earth at this point, is called the *tropic* of capricorn. The date at which this occurs is the 21st of December; and as it is now mid-winter in the northern hemisphere, though mid-summer in the southern, it is accordingly called *the winter solstice*, or *sun standing*, on account of its again appearing to do this for a day or so.

The region between the tropics, extending $23\frac{1}{2}$ degrees north and south of the equator, forms a great zone, or *girdle*, right round the earth. This, on account of its receiving the solar rays more directly than any other, seeing that every place within it has the sun in the zenith

twice a year, is the hottest part of the surface of the earth. It is, therefore, called *the torrid zone*, i.e., *the burning or parching zone*, from the Latin word *torridus*—*torreo*, to burn, parch.

When the sun is in the zenith on the 21st of March, and again on the 23rd of September, the sunshine naturally extends from the equator to both poles, i.e., 90 degrees north and south of the former. When, therefore, on the 21st of June and the 21st of December, it is respectively overhead over the tropics of Cancer and Capricorn it of consequence extends $23\frac{1}{2}$ degrees beyond the pole, in question. Lines, therefore, drawn round the earth at this distance from the poles are called the Arctic and Antarctic circles. As these, due to the sun never appearing more than $23\frac{1}{2}$ degrees above the horizon, are the coldest regions of the earth's surface, they are therefore respectively called the north and south frigid zones.

But the regions between the Arctic circle and the tropic of Cancer, and the Antarctic circle and the tropic of Capricorn, each being twice $23\frac{1}{2}$ degrees minus 90 degrees is equal to 43 degrees, are called the north and south temperate zones (which term also explains itself). They accordingly occupy the chief portion of the surface of the terrestrial sphere.

IX

I have already indicated the spiritual signification of the changes of the seasons due to the ever changing aspect of the earth with respect to the sun ; and so it is not necessary for me to repeat. I have, however, here given the physical facts, because it has appeared to me that they, being the natural correspondents of the above-referred to great spiritual Truths, should be clearly stated ; for the

natural, on account of its being the outbirth of the spiritual represents or typifies it : the natural is the type ; but the spiritual, the antitype.

CHAPTER IX

THE DIURNAL MOTION OF THE EARTH, AS REPRESENTATIVE OF MAN'S SPIRITUAL STATES

CHAPTER IX

I

ONE important physical fact might now be noted, *viz.* that from midnight to noon any given portion of the earth is ever steadily turning its face to its natural father the sun ; but from noon to midnight, away from it, to, once more—when that point of remotest distance from the central orb, and, consequently, of densest darkness, is reached, and when all seems hopelessly dead, cold, and dark—forthwith begin to set its face sunwards. Another is, that while one half of the world is ever constantly turning its face to the material sun, the other half as persistently keeps turning its away therefrom. And the third is, that the earth from midnight to noon constantly turns itself to the East, where the sun is, and from noon to midnight, equally constantly away from it.

The above interesting natural facts are representative of the most important spiritual and Divine Truths ; for hear what the Writings teach on this subject :—“ The universe with its heavenly constellations, with its atmospheres, and with its three kingdoms, is nothing else but a kind of theatre representative of the Lord’s glory which is in the heavens ” (Arcana Cœlestia, No. 3000). “ Inasmuch now as all and everything subsists from the Divine Being, that is, continually exist, and all and everything thence derived must needs be representative of those things whereby they had existence, it follows, that the visible universe is nothing else but a theatre representative of the Lord’s kingdom, and that this latter is a theatre representative of the Lord Himself ” (*Ibid.*

No. 3483). "For universal nature is a theatre representative of the kingdom of the Lord in the heavens, hence of the kingdom of the Lord in every regenerate man" (*Ibid.* 3518). "The universal visible world is a theatre representative of the spiritual world" (*Ibid.* 5173).

II

To begin with the middle of the three facts adduced above, it might be observed that all the angels of heaven, as well as all good spirits, ever turn "the interiors of their minds,"* and so their external faces, to the East, that is, to the Lord; for where the Lord is, there is the East, He also being the East towards which the heavenly inhabitants turn their eyes.

The sun of heaven, in the midst of which is the Lord as a Divine Man—it being the circumambient sphere or His Divine glory,—ever remains constant in the East, and at an angle of 45 degrees. To the celestial angels it appears before the right eye as a sun flaming with rosy light—a light so intensely brilliant, that the light of the material noonday sun cannot be compared therewith for a moment,—and sending forth a heat so lovingly, joyously warm and tender, that the heat of our sun, compared therewith, is but a coarse, gross, dull, dead thing. The reason is, because the heat and light of *that* sun are *alive*, but that of this, *dead*, the former being the heat and light of love and wisdom—that is, of *life*; but the latter, the heat and light of *death*. Expose but a carcass—this being a body from which the soul has been withdrawn, and there with the heat and light of Heaven—to the heat and light of the material sun, and you will see!

• But to the angels of the spiritual heavens, the Lord appears as a Moon surrounded by several smaller moons,

*"The Writings."

also at an angle of 45 degrees ; but 30 degrees to the left and so in front of the left eye. The light of this heaven is brilliantly white, and, though far inferior to the flaming light of the celestial heavens, it nevertheless immeasurably exceeds the noonday light of the natural sun. This heavenly moon, differently from our cold satellite, sends forth a gentle genial warmth, which fills all the interiors of the angels of the second or middle heaven with a joyous happiness of life ; seeing that, like that which the celestial angels are receptive of, this heat and light also are *alive*.

III

The difference between the heat and light of the two heavens is this. The former heat is “ the good of love ” ; and the light thence, the wisdom flowing therefrom ; but the latter heat is “ the good of faith,” and the light thence, the intelligence flowing therefrom. But see what Swedenborg has written in “ Heaven and Hell ” “ Concerning the Sun in Heaven ” (Numbers 116-125). By “ the good of love ” is meant “ the affection of good,” or the delight of performing uses to others from an intense love of so doing, as moved thereto by the warm impulses of this love ; or, as said before, it is the love of goodness for its *own* sake—and *that* goodness, the goodness prescribed by the Lord in His Divine Word. And by “ the good of faith ” is meant “ the affection of truth,” that is, the love of understanding, for its *own* sake, the truth taught in the Divine Word, and then, from and according to this understanding, of living in accordance with its precepts by doing the good which it teaches. The angels of the inmost, third, or celestial heaven accordingly are in the intuitive perception of good and truth, wisdom springing up in their understandings as spontaneously as do “ the lilies of the field ” (Matt. vi. 28, 29).

The distinction between the Lord's two heavenly kingdoms is also fitly described in "the Writings," namely, in "Heaven and Hell," No. 25, which therefore we shall quote:—

"The angels in the Lord's celestial kingdom far excel in wisdom and glory the angels who are in His spiritual kingdom, because they receive the Divine of the Lord more interiorly; for they are in love to Him, and are therefore nearer and more closely conjoined to Him. They are of such a quality because they have received and do receive Divine truths immediately into the life, and not, like the spiritual, first in memory and thought; thus they have them written in their hearts; they perceive them, and as it were see them in themselves, nor do they ever reason concerning them whether the truth is so or not. They are like those described in Jeremiah: 'I will put My law in their mind, and write it in their hearts. They shall teach no more every man his neighbours, and every man his brother, saying, Know the Lord. For they shall all know Me from the least of them unto the greatest of them' (xxxix. 33, 34); and they are called in Isaiah, 'The taught of Jehovah' (liv. 13). That they who are taught of Jehovah are they who are taught of the Lord, He Himself teaches in John (vi. 45, 46)."

Evil spirits and evil men, on the other hand, ever turn the interiors of their minds, and thus the faces of their spirits, backwards from the Lord, in consequence of their worshipping self instead of him, and regarding the world instead of Heaven. Their state, therefore, is the antipodes of that of the angels, and the hells the antipodes of the Heavens.

IV

Now with respect to the first of the physical facts adduced above, it might be said that the state just pre-

ceding regeneration is midnight in the human soul. At his first birth man is in the East, that is, in a state of innocence from the Lord. But this innocence, seeing that it is but "the innocence of ignorance," does not last, and so he begins slowly to recede from this the morning of his life.

From this he gradually passes into the charity and playfulness of childhood, as manifested in children's infantile games, in which they play lovingly together, as well as in their willingness to submit themselves to their parents and teachers. This state is that of their spiritual noon, and also constitutes their period of instruction.

But ever the human orb keeps revolving, and turning further and further from the East, where the Lord is ; and presently it begins to pass into its evening state. This is the period of youth, that state of mind in which "the beast ascending out of the bottomless pit" (Rev. xvii. 8) begins to assert himself. This beast is the bad passions of "*the proprium*," or "selfhood," towards which he now continually begins to be more and more inclined. The good of the innocence of infancy, as well as that of the charity of childhood, which in the Writings are called "remains," on account of their being stored up in his interiors by the Lord for future use, are still operative, though as it were remotely. He is, however, still receptive of remains, namely, those of "the good of obedience," from affection, to constituted authority : but these are remains of the first or lowest order, and consequently inferior to those of the second or middle, and of the third or highest, orders, which have been mentioned just above.

V

But now he passes on into the state of early manhood—that state in which the passions have fully asserted them-

selves, so that he is in danger of sinking into the proprium, in which case the force of the Divine Words would be fully realised, "For dust thou *art*, and unto dust shalt thou *return*" (Gen. iii. 19). "Dust denotes what is damned" (Arcana Cœlestia, No. 7418), or "what is condemned and infernal" (*Ibid.*, No. 278); and as this is the state of the proprium, or that of a man's proper self, it can be seen that the human orb has now reached its midnight condition—that state of mind which is the farthest possible for it to descend into without entirely cutting itself off from God. In the souls of those who do this there reigns "the blackness of darkness" (Jude, ver. 13), "even darkness *which* may be felt" (Exod. x. 21); for instead of the light of heavenly truth, there is the darkness of falsity, error, and delusion; and instead of the warmth of heavenly love, there is the coldness, arising from utter indifference thereto. With such the state described by the prophet has been realised, namely "For, behold, the darkness shall cover the earth, and gross darkness the people" (Isaiah ix. 2). By darkness is meant falsity, and by gross darkness, evil. Man's natural inclination to prefer falsity to truth, and evil to good, has now very strongly asserted itself, so that, were he, under the incitation of evil spirits, to yield thereto, a state of mind would thereby be induced which is very aptly described by these words:

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isaiah v. 20).

"The gold" of "the good of love" with him truly "is become dim" (Lamentations iv. 1).

Man, when in the state we are now describing, feels strongly inclined to walk by the uncertain light of the

stars of merely earthly science, and to prefer this to the light and warmth of the eternal day ; for the reason that it is the nature of the human proprium not to look Godwards, but selfwards, making *that* the centre of all its affections and thoughts. Therefore, as earthly science is acquired by classifying the knowledges which come to man through the bodily senses, it is easy for him to learn to look upon it as his own peculiar property. Hence, its worshippers are really worshippers of self. Man, when immersed in the proprium, is lost in his own shadow, inasmuch as his back is to the Lord ; and so delights to look to the stars of merely earthly science, instead of to "the Sun of Righteousness" (Mal. iv. 2). Those who are of such a nature are signified by "them that worship the host of heaven upon the housetops" (Zeph. i. 5), as well as by those referred to in the following prophecy :

"And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods" (Jeremiah xix. 13).

"The houses of Jerusalem" are the truths which enlighten the understanding ; and "the houses of the kings of Judah," the goods which vivify the will. These are defiled, that is, falsified and adulterated, and so rendered utterly profane and infernal—signified by "shall be defiled as the place of Tophet,"—when man comes to pay homage to, and to take for his guides in all the practical affairs of life, the stars of merely earthly science ! But the consequence of this is that his mind becomes filled with all kinds of false and misleading theories, such as Darwin's "Origin of Species" (referred to in an earlier part of this volume), and Spencer's

"Natural Selection," which in plain English means that the strong should prey upon the weak until they have consumed them—and then, I suppose, die out too for want of having anything more to devour. Christianity, though, as we all know, teaches exactly the opposite. There is not, however, space to enlarge on this subject here. God is the Divine Truth Itself: therefore the expression "other gods," when used in "the Sacred Scripture," signifies falsities of faith—that is, the various principles which evilly-disposed persons take for their guidance in life, thus bowing themselves down to these idols of their own imagination, instead of to "the true God," who alone is "Eternal Life" (i. John v. 20). These they exalt to the place of honour which should be occupied by "the Eternal Truth" revealed to man by the Lord out of the bosom of His Divine Word.

VI

Those who utterly abandon themselves to the life of the selfhood, choosing its evils for their goods and the falsities flowing therefrom for their truths, are completely lost, seeing that they have cut the cord connecting them with God!

Not so, however, those who hold fast to the principles of holiness which they have imbibed in infancy, childhood, and early youth, never entirely letting the lamp of "the Eternal Truth"* be quenched in their understandings, nor suffering the loving kindness of charity to be altogether extinguished in their hearts or wills; who, despite of the yawning abyss of their proprium, or selfhood, now opening upon them and powerfully attracting them by the sphere of unclean delights thence exhaling,

*"Pure Evangelical Religion Restored," by Rev. John Clowes.

yet have never entirely let go the sacred principles of "faith in God" (Mark xi. 22) and of "peace, good will toward men" (Luke ii. 14).*

These, then, presently begin to find "sin a hard master," and to weary of the Egyptian bondage to evil and falsity under which they have so long groaned—till at last these become positively nauseous to them, and they long for freedom. And when they begin to reflect on all the lost innocence of their youth and childhood; when they recall their childhood's happy days under the parental roof—the Bible reading and family prayers, their father's sage counsels, their mother's tender smile and loving words and influence;—when they remember how cheerfully they obeyed their parents' wise behests, and how amicably and merrily they played on the green with "their infantile companions,"†—then it is that they are filled with shame and prostrate their spirits to the dust. They need not necessarily, however, prostrate their bodies to the earthly dust, as the Orientals do. But as "dust signifies what is damned and infernal" (A.C., No. 278), the above expression means that they freely and frankly acknowledge that as to themselves they are *nothing but evil*. They therefore now pray to God for forgiveness, and for help and strength to lead a new life.

But "the dragon, that old serpent, which is the Devil, and Satan" (Rev. xx. 2), at once begins to strongly object to the idea of their wanting to do this, even while at the same time most bitterly reproaching them for what they have done amiss, his object being to *force* them to for ever turn from "the Light of Life" (John viii. 12), and to plunge themselves into "the bottomless pit"‡ of corruption. So he craftily says, "What is the use of fighting

*See Psalm cxix. 31.

†"Heaven and Hell," by Swedenborg, n. 277,

‡Rev. ix. 2; xx. 1,

against fate? You are in my grip now, and can never escape me, struggle as you will, considering that your evils have laid such hold on you that they meet you at every turn. Your case, consequently, is thoroughly hopeless—you are doomed, because there is no strength left in you to resist the encroachment of sinful desire. God has therefore forsaken you, and left you to your fate, and to me. Cease, then, from the hopeless struggle, and make the best of the only pleasures left to you, namely, the pleasures of sin."

Such is the deceitful and misleading counsel of that arch-enemy of souls, "the tempter" (Matt. iv. 3); but it is *one big lie* from beginning to end; for hark to our Lord's description of "his sable majesty's" character—and *such* a character, too! It is addressed to those who have suffered themselves to be seduced by his lies and false persuasions to become his vile slaves. The passage, namely John viii. 44, is as follows:—

"Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

VII

There is no "personal devil" in the sense usually supposed, that is, there are not, as Milton mistakenly thought when he wrote his great epic poem called "*Paradise Lost*," any fallen archangel and his fellow angels who incurred the displeasure of the Most High by their rebellion against Him and so were cast out of heaven into "outer darkness,"* there to become the archfiend and his crew. But by "the Devil, and Satan" is signified,

*Matt. viii. 12; xxii. 13,

in the Word, the whole host of infernal spirits, that is, hell in the aggregate, which, as thus taken together, in God's sight appears as one infernal monster—one frightful devil, even as the whole angelic heaven, in His eyes, appears as one glorious angel—called in the Writings “the GRAND MAN” (See “Heaven and Hell,” Numbers 59, 67). But no finite human being, whether man or angel, can ever see the one or the other in its entirety, but only, sometimes, one or other of their societies; which on such occasions are presented to the angels' sight either as one beautiful angel, or as one ugly devil—as the case might be. This privilege was also accorded to Emanuel Swedenborg when his spiritual eyes were opened by the Lord to behold “heaven and the things that therein are” (Rev. x. 6); also hell, “and the things which are therein,” that he might record what he had “heard and seen” in “the Writings” of the New Church. This was done not so much for Swedenborg's sake, as for man's, that of the Divine mercy of the Lord, faith in these things might again be restored to the human race; for this had, owing to centuries of retrogression from a spiritual, or heavenly, way of thinking concerning the things of God into a gross sensual way of thinking concerning them, become well-nigh obliterated in the Church, agreeably to the Lord's prophecy, namely, “Nevertheless when the Son of Man cometh, shall He find faith on the earth?” (Luke xviii. 8), that is, in the spiritual earth, or Church. When, therefore, Swedenborg was “in the Spirit,”* he was to all practical purposes an angelic spirit, though still living in the flesh. By “the Devil, and Satan” is also meant the sphere of spiritual filth and uncleanness, that is, of evil and falsity, exhaling from the hells and, affecting men's minds, which occurs

*Rev. i. 10.

through the instrumentality of infernal tempting spirits'

VIII

But as a counterblast to the above-referred to evil and false suggestions flowing from hell through the medium of these spiritual croaking "frogs"*—namely, tempting evil spirits,—and that man might choose the way of life, and "live for ever" (John vi. 51); the Lord has implanted deep within his heart the heavenly intuitive perception of good and truth—the same being of the remains of the innocence, charity, and obedience introduced into, and stored up in, the interior recesses of his mind by the Lord out of the bosom of His Divine Word during the periods of infancy, childhood, and youth. This, therefore, now thus breathes its sweet counsel into the returning prodigal's spiritual ear (See Luke xv. 11 to end):—

"You need not give up—there is indeed not the slightest occasion for this. • For is not God omnipotent? How then can you ever get beyond His power to save—and that "to the uttermost"?† Is He not all wise? Therefore, He is ever able to supply you with weighty arguments—weighty because based on Truth, even the Truth of His Most Holy Word, right, and reason,—and consequently as potent to for ever crush to pieces the lying and seductive insinuations and innuendos of "the evil one" as a mighty rock has power to crush a clod of earth to dust, or a mountain to do the like by an ant—or a mole-hill. ~~Is~~ Is not the Lord the all merciful God? What, then, and what sinner, can ever be beyond the pale of His mercy? Is it not said ~~at~~ at the end of every verse in Psalm cxxxvi, that the LORD'S "mercy *endureth* for ever"? Be assured, then, that this very feeling of compunction

*Rev. xvi. 13.

†Hebrews vii. 25.

for past sins, as well as your earnest desire to lead a new life, and so to live for heaven, is a sure sign that, so far from your case being hopeless, as has been falsely suggested to you, it is most hopeful, inasmuch as the former has been permitted by the Lord's Divine Providence, while the latter has been implanted by Him. Then, "stretch forth thine hand"—thy "withered hand," that is, exercise the ability to repent wherewith the Lord hath so abundantly endowed thee,—and it will at once be "restored whole, like as the other." Thou hast from Him not only the power to understand His commandments, but* also the power to will and to do them. Therefore use this dormant power, and instantly will it become as active as the other'. (See Matthew xii. 10-13 ; Mark iii. 1-5 ; Luke vi. 6-10)

IX

Thus fortified and strengthened, the repentant sinner forthwith rises from his knees and at once begins to apply himself to the task of "fighting the spectres of the mind, and laying them," as well as to right thinking and right doing. He has passed the midnight hour, and is beginning, like the natural world with respect to its sun, to turn to the Divine Sun of his soul, even to the Lord. He turns away, therefore, from the West and its stars of merely earthly science to the East, where the Lord is, and so to the stars of heavenly science which shines there ; for he cannot yet bear the light of the Heavenly Sun : it would blind him.

The stars of heavenly science to which regenerating man looks, are "the knowledge of good and truth"* that now shine brightly in the firmament of his soul out of the literal sense of the Word, as rendered luminous by the glory of the spiritual sense within it. One by one do

*"The Writings."

these stars come out, as the mists of darkness, doubt, and obscurity are dispersed ; for as he diligently studies the Divine Word, which he has come to make his chief text book, now this, and now that, beautiful, striking, or instructive passage arrests his attention, shining in upon his soul as a lovely spiritual star with its sweet lessons of consolation, wisdom, and love, so that he may walk forward in the way of life without stumbling. From his heart, therefore, does he now breathe these words of thanksgiving to the Lord for the gift of His Word :

“Thy*Word *is* a lamp unto my feet, and a light unto my path ” (Psalm cxix. 105).

X

As the regenerating Christian progresses on his way, his whole spiritual firmament becomes bespangled with countless orbs of light, ever increasing in number and beauty the further he advances towards the East, while the stars of earthly science either set in the West or become entirely subordinate to the stars of heavenly science, inasmuch as he now begins to fully recognise the great truth that science is but the handmade of Religion. For thus says the messenger of the New Jerusalem, Swedenborg—even as John the Baptist was that of the First Christian Church :—

“For man is by no means forbidden to learn knowledges,”—that is, sciences,—“since they are both useful to his life, and agreeable ; and he who is in faith is by no means prohibited from thinking and speaking as the learned of the world ; but it must be from this principle, to believe the Word of the Lord, and to confirm, so far as he can, spiritual and celestial truths by natural truths, in terms familiar to the learned world. Wherefore his principle must be from the Lord, and not from himself ; for

the former is life, but the latter is death" (Arcana Coelestia, No. 129).

The returning Christian therefore presses the facts of earthly science into the service of heavenly wisdom, seeing that both are from God. He only, though, is careful to observe "the true order," which is that the lower should always serve the higher, as, otherwise, all is confusion and disorder. But when heavenly things reign, and earthly things minister and serve, then all is harmony, peace, and order. Listen, then, again to the scribe of the New Church :

"But the true order is, for man to be wise from the Lord, that is, from His Word : then all things succeed in their order, and he is also enlightened in rational and scientific things" (*Ibid.*).

"He, however, who wishes to grow wise, not from the world, but from the Lord, says in his heart, that the Lord must be believed, that is, the things which the Lord has spoken in the Word, because they are truths ; and according to this principle he thinks. He confirms himself in his belief by rational, scientific, sensual, and natural things ; and the things which do not confirm, he separates" (*Ibid.*, No. 128).

XI

Presently the moon of a pure and trusting faith in the Lord arises, shedding over his soul the pure, soft, silvery light of intelligence, that is, of the understanding of the Divine Truths of the Sacred Scripture. As we have seen, he first walked by the light of the stars, these being the knowledges of heavenly things that come to man in an external way, namely, through the reading of the Word, and thence through sermons, good books, and conversations thereon, and, finally, through meditation on the

things thus "heard and seen." After continuing for some time to live according to these "cognitions of truth" (*i.e.*, certain knowledges of truth), which, as we have observed, is signified by walking by the light of the stars, he began to get so used to *compelling* himself to do this, that at last it ceased to be compulsion at all !*

The result is, that "the affection of truth"† is begotten in him, which affection develops into "the understanding of truth."† This, then, is faith, which is signified by the moon, namely, such an affection, or love, of the Truth of the Holy gospel for its *own* sake, that we believe in it, and so daily delight in seeking for, and in finding, new unfoldings thereof (See Matthew vii. 7), and thus doing, delight in understanding it, that is, so far as it is revealed to finite man—yea, delight in having our understanding opened by the Lord, that we might understand the Scriptures (See Luke xxiv. 45), and, above all, *delight in doing it* (On this subject see Matt. vii. 21-23 ; John xiv. 15-17). That faith, or belief, is of a *doing* truth, is manifest from John iii. 18-21, namely :

"He that believeth on Him is not condemned : but he that believeth not is condemned already, because he hath

*That a man should compel himself to shun evil and falsity as sins against God, and to do good because it is His will, see No. 1937, 1947, and 7914 of that one of the Writings of the New Church called in full:

ARCANA CŒLTSTIA.

The Heavenly Arcana

"contained in

"The Holy Scripture, or Word of the Lord.

"Unfolded

"In an Exposition of Genesis and Exodus,

"Together with a relation of

"Wonderful things seen in the World of Spirits,

"And in the Heaven of Angels,

"From the Latin

of

"Emanuel Swedenborg."

†"The Writings."

not believed in the name of the only begotten Son of God. And this is condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

The subject here is faith ; and yet the most blessed effects follow from *doing truth*, namely, coming to the Light, and its being made manifest that the deeds of him who does this are wrought in God. If faith is not doing the Truth from the love of it, what is it but a vain thing ? Some have supposed that faith is a mere verbal confession, or acknowledgment, of what is called orthodox, or right, doctrine, and this without any understanding of the things concerning which a profession of faith is made ! But how can we believe in what we do not *understand*, and so do not *know* to be true ! There is indeed only *one* way to know the Lord's doctrine, and that is 'by *doing* it ; for listen :—

" If any man will do His will, he shall know of the doctrine, whether it be of God, or *whether* I speak of Myself " (John vii. 17).

XII

Yet some have dared to say that faith is the mere verbal confession of some creed or other, and has nothing whatsoever to do with life ! or, in other words, that faith is meant for Sundays, Church, the Sunday School, Family Prayers, and religious conversation ; but has absolutely nothing to do with our work-a-day lives in the world ! Exactly the reverse, however, is the case ; for, as we have seen, faith has *everything* to do with life in the world,

that is, with our work on farm, and in factory, shop, school, etc., it being just *here* that those principles of pure religion in which we believe from the heart, should be acted out. Faith, then, is the form, or body, of religion ; and charity, or love to the neighbour, is its essence, or soul : and charity, as we have seen, is nothing else but “doing Truth” from the love thereof. *This*, then, is to *believe* ; and charity, the Writings teach, consists in looking to the Lord Jesus Christ, in shunning evils as sins against God, and in doing the work of a person’s office or employment sincerely, justly, and faithfully (See “The Doctrine of Charity,” No. 84-98). In “The True Christian Religion,” by Swedenborg, the matter is thus stated :—

“Charity itself consists in acting justly and faithfully in whatever office, business, and employment a person is engaged, and with whomsoever he has any connection” (Heading to Article viii., which contains Numbers 422-424). •

Charity and faith, therefore, together constitute but *one* thing, or, to use a frequent expression in the Writings, they together form “*a one*.” They must, consequently *never* be separated ; for, in that case, neither would be anything, inasmuch as the former is the inward essence of that of which the latter is the outward form. Well, then, is it written :—

“What therefore God hath joined together, let not man put asunder” (Matt. xix. 6 ; Mark x. 9).

Should ~~man~~, then, rashly disobey this Divine commandment and part the “twain” that God wills to be “one flesh,”* charity would become as ineffective as “a disembodied spirit,” and faith as dead and corrupt as a carcase. It might now here be mentioned that, though “flesh and

*Matt. xix. 5 ; Mark x. 8.

blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption ” (1 Cor. xv. 50)—though our earthly, or material bodies are *never* raised again,—nevertheless the soul, even while still dwelling in the natural body, is clothed with its own *spiritual* body, built up of spiritual substances, with the sole exception of certain substances taken from the purest things of nature to form its cutaneous covering. This, then, is raised with the soul into the eternal world immediately after death, there to constitute the tabernacle in which it will for ever dwell.

XIII

And at last, when man has become fully regenerate, “ the Sun of Righteousness ” arises upon his soul in all its glory—that is, so far as it is possible for a finite human being to be receptive thereof,—and he goes forth, and grows up “ as calves of the stall,” that is, grows up into a state of loving obedience to the warm impulses of good which the Lord implants in his heart out of the bosom of His Divine Word. But allow me to quote the verse in full :—

“ But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings ; and ye shall go forth, and grow up as calves of the stall ” (Malachi iv. 2).

Man now no longer walks by the light of faith, which is done by accepting the Truth for our guide in life, and in faithfully observing its sacred teaching in the teeth of our natural inclinations, which would force us to do the opposite. But NOW all opposition—ALL TEMPTATION—has ceased ; inasmuch as we obey the Truth from LOVE, this being the delight, the joy, of our heart—

our heaven ! We keep God's commandments because we love the Lord our God with all our heart, and with all our soul, and with all our mind, and with all our strength (See Mark xii. 29, 30 ; Matthew xxii. 36-38 ; Luke x. 25-28) ; and we do good to our neighbour because we love him as a child of God (*Ibid. et seq.*). We love goodness for its *own* sake, all selfish and worldly feelings and motives having for ever passed away from us. We now walk in, and by, the sunshine of LOVE : we have returned to THE EAST, that is, to THE LORD ; "for GQD IS LOVE" (1 John iv. 8).

CHAPTER X

THE FIVE GREAT CHURCHES,
AS ILLUSTRATED BY
THE MOTIONS OF THE EARTH

CHAPTER X

I

WITH respect to general Churches, they also, similarly to individual members of the Church, pass through the above-mentioned four changes of state signified by the four times of the terrestrial day, namely, morning, mid-day or noon, evening, and night. Of such general Churches, there have, since man's first creation on this sphere, been four on our earth, to wit "the Adamic or Most Ancient Church," "the Noatic or Ancient Church," "the Israelitish and Jewish Church," and "the Christian Church":—and each of these has, in course of time, run through the said four periods—which are not only signified by the four times of the day, but also by the four seasons of the year, namely, spring, summer, autumn, and winter,—and then has come to its consummation or end, to make way for a new Church.

These four Churches are also signified by the four periods of man's life, namely, infancy and childhood—which is the morning and spring of his life,—youth—which is its noon and summer,—manhood—which is its evening and autumn,—and old age—which is its night and winter (See *Arcana Cœlestia*, No. 2905). On this subject I think it better to here quote from the last book Swedenborg wrote on earth, the full title of which is:—

“The Coronis, Or Appendix,

“to the

“True Christian Religion :

“treating of

“The Four Churches on this Earth from the Creation of

the World, and of their Periods and Consummation ; of the New Church about to succeed those Four, which will be Truly Christian, and the Crown of the Preceding ones ; of the Coming of the Lord to it, and of His Divine Auspices therein to Eternity ; and further of the Mystery of Redemption."

The quotations are as follows :—

"In each Church the four changes of state have been consecutive ; the first of which has been the Appearing of the Lord Jehovah and Redemption ; and then was its Morning, or Rise : the second has been its Instruction ; and then was its Day, or Progression : the third has been its Decline ; and then was its Evening, or Vastation : the fourth has been its End ; and then was its Night, or Consummation. That there have been four successive states of each Church, which in the Word are understood by 'Morning,' 'Day,' 'Evening,' and 'Night,' has been shown in the immediately preceding article. That every one of the four Churches above-mentioned underwent those states, will be fully established in the following pages, where each will be dealt with in its turn ; also, that the appearing of the Lord Jevoah and redemption was its 'Morning' ; that instruction was its 'Day,' or progression into light ; also, that decline was its 'Evening' or vastation ; and that its end was its 'Night' or consummation. In the Word, both in its historical and its prophetic [portions], those four changes of state are everywhere treated of" (Number 6 : read also the "Summary" of the contents of this book at the beginning of the same.)

"That the four changes of state, which are called 'morning,' 'day,' 'evening,' and 'night,' and in the Word predicated of the Church, is because the Church consists of men, and a man is a Church in particular, and

the totality of these men is what is called the Church. Those in this totality, or the Church, who live according, to the order described above (n. 7), are trees of life, which also, are trees of good use ; but those who do not live according to that order are trees of the knowledge of good and evil, which also are trees of evil use. The latter are the ones of whom ‘evening’ and ‘night,’ or, what amounts to the same, vastation and consummation, are predicated ; but not the former. These things, however, will be presented in the very clearness of reason in the following pages ; but it is proper, that, at the beginning of this volume, some preliminary observations should be made, because knowledges must precede before anyone can know that by ‘Morning’ is understood the rise of the Church, and that this is preceded by redemption ; by ‘Day,’ the progression of the new Church into light, and its intelligence ; by ‘Evening,’ the decline of that Church from good and truth, which is called vastation ; and by ‘Night,’ its end and destruction, which is called consummation ; and so on ” (Number 8).

II

But these four great general Churches, as well as that last and crowning dispensation of “Divine Truth” called “The Church of the New Jerusalem,” together form but One Grand Universal Church, which in the sight of the Lord appears but as One Man. The four above-mentioned General Churches, then, together constitute the earthly, external, or natural life of this Grand Man or Universal Church ; and therefore, of consequence, they severally constitute the four successive periods, or states, through which it has passed, namely, the Most Ancient, its infancy and childhood ; the Ancient its youth ; the Israelitish and Jewish, its manhood, and

the First Christian (the New Jerusalem being the Second and Eternal Christian Church), its old age : and these four successive states, as we have seen, are well represented by the four seasons of the year, called spring, summer, autumn, and winter, as well as by the four times of the day, called morning, mid-day or noon, evening, and night. "The Writings" of the New Church therefore tell us that :—

"The last time of the Christian church is the very night, in which former churches have set, as is plain from the Lord's prediction concerning this night in the evangelists and in Daniel : in the evangelists from these words : 'Ye shall see the abomination of desolation ; for then shall be great affliction, such as has not been since the beginning of the world, and never shall be ; and except those days should be shortened there should no flesh be saved' ; and lastly, 'the sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven' (Matt. xxiv. 15, 21, 22, 29). In other passages in the evangelists, that time is also called night ; as in Luke : 'In that night there shall be two in one bed, the one shall be taken, and the other shall be left' (xvii. 34) And in John : 'I must work the works of Him that sent Me while it is day ; the night cometh when no man can work' (ix. 4). Since all light departs at midnight, and the Lord is the true light (John i. 4 ; viii. 12 ; xii. 35, 36, 46), therefore He said to His disciples, when He ascended into heaven, 'Lo ! I am with you always even unto the consummation of the age' (Matt. xxviii. 20) ; and then He departs from them to a new church. This last time of the church is the very night in which former Churches have set, as is plain also from this passage in Daniel : 'In the end, upon the bird of abominations shall be desolation, even until the consummation and decision,

it shall drop upon the devastation' (ix. 27). This prophecy relates to the end of the Christian church, as is very plain from the Lord's own words (Matt. xxiv. 15)... " (True Christian Religion, No. 761. Read also the rest of the paragraph).

III

Well, in the good man's life, what follows the night, or winter, of old age, in which his life has set? Answer:—he dies, lays down his earthly life, casts off his worn-out material body; and the immortal spirit is straightway born into that land, or state, of perpetual spring; of everlasting morning—Heaven—"where to grow old is to grow young" (Heaven and Hell, No. 414; Divine Providence, No. 324⁴). Even so is it with the "New Jerusalem" Church, which is described in Revelation xxi., xxii. It is the immortal spirit that was slowly unfolding itself and coming to full maturity in the changing states of the said Grand Man: it was the animating spirit in the intuitions or "perceptions" of the Adamic Church, in the representatives or correspondences of the Noatic Church, in the ceremonial observances of the Israelitish and Jewish Church, and, finally, in the simple faith and charity of the Primitive Christian Church.

The last, indeed, at first had some idea—though it was very obscurely understood—of the Lord Jesus Christ's being the only God, even the Great Jehovah Himself in His Divine Humanity: as is evidenced from Paul's words, "For in Him" ('Christ Jesus the Lord') "dwelleth all the fulness of the Godhead bodily" (Colossians ii. 6, 9); also from John's, "For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are One" (1 John v. 7): "This" ('Jesus Christ') "is the true God, and eternal life" (ver. 20), adding, "Little children, keep yourselves from

idols" (ver. 21); and from Jude's, "Now unto Him that is able to keep you from falling, and to present *you* faultless, before the presence of His glory with exceeding joy, to the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen" (verse 25).

The Primitive Christian Church, however, soon fell away from this simple faith; while in the perversions of the Roman Catholic Church it was quite lost sight of, and the idea of three divine persons, each of whom, they say, is a god by himself, was substituted. This was done at the Council of Nice in A.D. 318,* from which time the Church rapidly declined, sinking into its night—that night or wintry state in which the Universal Church, or Grand Man, died as to its earthly life,—to, however, be born or resurrected by the Lord as to its Heavenly and Eternal Life, which Life is signified by "the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a Bride adorned for her Husband" (Rev. xxi. 2). On the subject of the above-stated iniquitous decree of the Council of Nice, pray you read Numbers 136, 489, 632, 634, etc., of that one of the Writings entitled in full:—

"The
 "True Christian Religion;
 Containing
 "The Universal Theology of the New Church,
 "Foretold by the Lord in Daniel vii. 13, 14,
 and in the Revelation xxi. 1, 2.
 "by
 "Emanuel Swedenborg,
 "Servant of the Lord Jesus Christ."

*"This council is more usually placed in the year 325; but there are several ancient writers who date it as above" (Foot note to No. 632 of "The Christian Religion").

IV

The above-mentioned erroneous idea, combined with that of man's being saved by "faith ^aalone," as "the Reformed" or Protestants taught, is what our Lord meant when He said :—

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand :) then let them which be in Judæa flee into the mountains . . ." (Matt. xxiv. 15, 16, et seq.).

The New Church, therefore, is a Spiritual Church, its predecessors, as compared with it, having been but natural churches—especially the last two :—it is the Eternal Church, and they but temporary ones, seeing that they all passed away, and that it is to endure for ever. See, then, what the Writings teach on this subject, namely :—

"This New Church is the Crown of all the Churches which have been until this time on the Terrestrial Globe" (Heading to Article X—containing Numbers 786-791—of "The True Christian Religion").

Its state is to be that of an Eternal Spring, of a Morning that knows no end :—and this blessed state is already begun in Heaven and on Earth. For see what is said about it in the Divine Word, namely :—

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, *and be their God*. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away. And He that sat upon the throne said, Behold, I make *all* things new. And He said unto me,

Write : for these words are true and faithful" (Rev. xxi. 3-5).

- In corroboration of the views that have been advanced above, let us here briefly quote from "the Writings" of the New Church, namely, from "The True Christian Religion" :—

"It has already been shewn there have been from the beginning, in common, four churches on this earth,—one before the flood, another after the flood, a third called the Israelitish Church, and a fourth the Christian ; and as all churches depend on the knowledge and acknowledgement of One God, with whom the members of the Church can have conjunction, and none of the four churches above named have been in that truth, it follows that a Church is to succeed those four, which shall know and acknowledge the One God ; for the Divine Love of God could have had no other end or design in creating the world than to conjoin man to Himself, and Himself to man, and thus to dwell with him. That the former churches were not in the truth is plain from this circumstance, that the Most Ancient Church, which existed before the flood, worshipped the invisible God with whom there can be no conjunction ; so likewise did the Ancient Church which existed after the flood. The Israelitish Church worshipped Jehovah, who in Himself is the invisible God (Exod. xxxiii. 18-23) ; but under a human form, which Jehovah God put on by means of an angel, and in which form He was seen by Abraham, Sarah, Moses, Hagar, Gideon, Joshua, and sometimes by the prophets, which human form was representative of the Lord who was to come, and this being representative, therefore all and every thing in that church were made representative also. Indeed it is well known that their sacrifices and other ceremonies of worship were representative of the Lord

who was to come, and that they were abrogated at His coming. But the fourth church, which was called Christian, did indeed acknowledge One God with the lips, but in three persons, each whereof singly or by Himself was God, and thus acknowledged a divided trinity, and not united in One Person : the consequence of which was, that an idea of three gods was fixed in the mind, notwithstanding the declaration of the lips in favour of one ; and moreover the doctors of the church insist from that very doctrine of theirs, which they composed after the Council of Nice, that men ought to believe in God the Father, God the Son, and God the Holy Ghost, all three invisible, because existing in a similar divine essence before the world was, when yet, as was said above, there can be no conjunction with an invisible God ; for they are not yet aware that the One God, Who is invisible, came into the world and assumed the Humanity, not only that He might redeem men, but also that He might be made visible, and thus such a One as they might have conjunction with ; for 'it' is written, 'The Word was with God, and *the Word was God ; and the Word was made flesh*' (John i. 1, 14). And in Isaiah : ' Unto us a child is born, unto us a Son is given ; and His name shall be called *the Mighty God, the Everlasting Father*' (ix. 6). And in the prophets it is frequently declared that Jehovah Himself would come into the world, and be the Redeemer, which was also done in the Humanity which He assumed " (No. 786).

V

" The reason why this New Church is to be the Crown of all the Churches which have been to this time on the terrestrial globe is, because it will worship One visible God, in Whom is ~~the~~ the invisible God, as the soul is in the

body ; for thus, and no otherwise, can conjunction be effected between God and man ; the reason of which is, because man is natural, and consequently thinks naturally, and the conjunction must be effected in his thought, and so in the affection of his love, and such conjunction is produced when a man thinks of God as a Man. Conjunction with an invisible God is like the conjunction of ocular sight with the expanse of the universe, of which it sees no end ; it is also like sight in the midst of the ocean, which falls on air and water, and is lost in their immensity : but conjunction with a visible God is like the visible appearance of a man in the air or on the sea, stretching forth his hands and inviting to his embraces ; for all conjunction of God with man must be likewise reciprocal on the part of man with God ; and this reciprocity on man's part is not possible but with a visible God. That God was not visible before He assumed the Humanity, the Lord Himself teaches in John : ' Ye have neither heard the voice of the Father, nor seen His shape ' (v. 37). And in Moses : ' No man can see Me and live ' (Exod. xxxiii. 20) : but that He is seen in His Humanity, is declared in John : ' No man hath seen God at any time ; the only-begotten Son, Who is in the bosom of the Father, He hath declared Him ' (i. 18). And again : ' Jesus saith, I am the Way, the Truth, and the Life ; no man cometh unto the Father but by Me : if ye had known Me, ye would have known My Father also : he that hath seen Me hath seen the Father ' (xiv. 6, 7, 9). That conjunction is effected with the invisible God by Him Who is visible, that is, by the Lord, He Himself teaches in these words : ' Abide in Me, and I in you : he that abideth in Me, and I in him, the same bringeth forth much fruit ' (John xv. 4, 5). ' In that day ye shall know that I am in My Father, and ye in Me, and I in you '

(xiv. 20). ‘The glory which Thou gavest Me I have given them, that they may be one even as we are One, I in them, and Thou in Me, that the love wherewith Thou has loved Me may be in them, and I in them (xvii. 22, 23, 26) ; and vi. 56). Also that the Father and He are One, and that it is necessary to believe on Him to attain eternal life. That salvation depends on conjunction with God, has been abundantly shewn above ” (No. 787).

“ I have conversed with many other spirits, followers of the three leaders above described ”—*viz.*, Luther, Melancthou, and Calvin,—“ as well as heretics ; and from their several cases it was granted me to see clearly that such of them as have lived a life of charity, and particularly if they have loved the truth for its own sake, suffer themselves to be instructed in the spiritual world, and receive the Doctrines of the New Church ; but that on the contrary, such of them as have confirmed themselves in the falses of religion, and likewise such as have led evil lives, do not suffer themselves to be instructed, but by degrees remove themselves from the New Heaven, and consociate themselves with their like in hell, where they confirm themselves more and more obstinately against the worship of the Lord, and that to such a degree, that they cannot endure to hear the name of Jesus mentioned ; which is exactly contrary to what occurs in heaven, where all unanimously acknowledge the Lord to be the God of heaven ” (No. 799).

VI

And one more :—

“ That there should have been four churches on this earth since the creation of the world, is agreeable to Divine order, which requires that there should be a beginning and its end, before a new beginning arises.

Hence every day begins with morning, advances to mid-day, and closes in night, and after that begins afresh ; every year too commences from the spring, advances in its progress through summer to autumn, and then closes in winter, and after that enters on a new beginning. It is to produce these effects that the sun rises in the east, thence proceeds through the south to the west, and sets in the north, after which he rises again. Similar to this is the case with churches ; the first of them, which was the Most Ancient, was as the morning, the spring, and the east ; the second or the Ancient, was as mid-day, the summer, and the south ; the third was as the evening, the autumn, and the west ; and the fourth as the night, the winter, and the north. From these progressions according to order, the wise ancients drew their conclusions of the four ages of the world, the first of which they called golden, the second silver, the third copper, and the fourth iron, by which metals also the churches themselves were represented in the image seen by Nebuchadnezzar. But, moreover in the Lord's sight the Church appears as one man, and this Grand Man must needs pass through his different ages, like the individuals of which he is composed, advancing from infancy to youth, through youth to manhood, and at length to old age, and then, when he dies, he rises again : the Lord says, ' Except a grain of wheat fall into the ground and die, it abideth alone ; but if it die, it bringeth forth much fruit ' (John xii. 24)." (No. 762).

CHAPTER XI

FURTHER CORRESPONDENCES

CHAPTER XI

I

SUCH are some of the lessons of heavenly wisdom of which the annual and diurnal motions of the earth are illustrative ; but we must pass on.

People are said to be as far as the poles asunder ; and this is a very good comparison when it is remembered that the poles are as far apart as they *can* be ; and that, while for six months in the year the one is in perpetual light, the other during that period is in continuous darkness.

Then we have antipodal characters ; for just as the people living in New Zealand are very nearly the antipodes of those living in England, the feet of the former being almost opposite to those of the latter, in consequence of which, when it is midsummer and mid-day in England, it is midwinter and midnight in New Zealand, so also there are people who are exactly opposite to each other in affection and thought.

Now are not Heaven and the heavenly state the exact antipodes of hell and the infernal state ? for what the one loves the other hates, and *vice versa*. Angels love goodness, truth, and purity for their *own* sakes ; but utterly hate, abominate, and condemn the antipodes of these, namely, evil, falsity, and uncleanness of mind. Devils, on the other hand hate and despise what the angels love and venerate ; and love and highly esteem what the inhabitants of Heaven regard as utterly loathsome and despicable. Angels again love God above all things, and their neighbour as themselves—yea better than themselves ;—and only seek wealth and power, or possessions and influence,

because without them they would not be able to fully gratify the affections of their loves, these being the sole delight of their hearts—their central sun towards which they ever turn, and to which *all* else must humbly submit itself, or straightway be cast out as worthless. The way to love the Lord, is to love our fellow men because He has so commanded us, agreeably to what He Himself has said :—

“ Little children, . . . a new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another. By this shall all *men* know that ye are My disciples, if ye have love one to another ” (John xiii. 33, 34, 35).

John also says :—

“ If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen ? And this commandment have we from Him, That he who loveth God love his brother also ” (1 John iv. 20, 21).

II

“ The first of all the commandments *is*,” that we love the Lord our God supremely (Mark xii. 29, 30 ; Matt. xxii. 37, 38 ; Luke x. 25-28) ; and the second is, that we love our neighbour as ourselves (Ibid., verses 31, 39, 27-37). The second is said to be like unto “ the first and great commandment,” because we can only attain to love to God by means of love to man, and because, when the higher love (which also should be the grand object of our lives) is reached, it can only continue to exist in us by and through the lower love.

But we cannot effectively or practically love our neighbour as ourselves, that is, love him by doing him acts

of service (which also we can only *really* do as we come to shun, as sin against God, doing him evil), without life, health and strength, nor without influence in the world—regard to all which is what is meant by the love of self ;—nor without internal and external means (the former being the requisite equipment of knowledge for the right performance of our use ; and the latter, lands, possessions, and money)—regard to all which is what is meant by the love of the world. Briefly, then, love to God is the head ; love to the neighbour, that is, to our fellow man, the breast ; the love of the world, the legs ; and the love of self, the feet and the soles of the feet. When such is the case with man, he is an angel of heaven, whether living in the flesh or in the spirit, whether in this world or the next (See *True Christian Religion*, Nos. 403, 507 ; *Conjugal Love*, No. 269).

With devils, on the other hand, whether still living in the flesh, or whether now dwelling in the dark and drear abodes of “ the bottomless pit ” (Rev. xvii. 8), the love of self is the head ; the love of the world, the breast ; the love of their fellow man, the legs ; and “ the love of God ” (Luke xi. 42), the feet and the soles of the feet : for all they think of is, how they may serve themselves at their neighbour’s expense by getting all they can out of him, and how they may make the things of God subservient to that end (See *True Christian Religion*, Nos. 404, 405, 507 ; *Conjugal Love*, No. 269). No wonder, then, that in the Light of Heaven they appear as such frightful monsters ! I cannot forbear to here transcribe from the Writings the following description of the external appearance of the inhabitants of the infernal regions :—

“ In general their faces ” (that is, the faces of “ all spirits in the hells,”) “ are dreadful and void of life, like those of corpses ; but in some instances they are black,

and in others fiery like little torches : in others they are disfigured with pimples, warts, and large ulcers ; with some, no face appears, but in its stead something hairy or bony ; and with some teeth only are seen. Their bodies also are monstrous, and their speech is as the speech of anger, or of hatred, or of revenge ; for everyone speaks from his falsity, and his tone is from his evil : in a word, they are all images of their own hell. It has not been granted me to see what is the form of hell itself in general, but I have been told, that as the whole heaven collectively resembles one man (n. 59-67), so the whole hell collectively represents one devil, and may likewise be represented in the image of one devil (see above, n. 544). But the specific forms of the hells or infernal societies, it has been often granted me to see, for at their entrances, which are called the gates of hell, there usually appears a monster, which represents in a general way the form of those who are within " (*Heaven and Hell*, No. 553).

Having transcribed from the Writings a picture of the denizens of the infernal regions, it is nothing but fair that I do likewise in the matter of the inhabitants of the Heavenly regions, these being the antipodes of those.

Here it is :

" Since the angels have no perception of an invisible Divine, which they call a Divine without form, but perceive a visible Divine in a human form, it is therefore common with them to say, that the Lord alone is Man, and that they are men from Him ; and that every one is a man so far as he receives Him. By receiving the Lord they mean receiving good and truth which are from Him, since the Lord is in His own good and His own truth. They also call this wisdom and intelligence, and say, that every one knows that intelligence and wisdom make the man, and not the face without these. This truth is mani-

fest from the angels of the interior heavens, who are in good and truth from the Lord, and thence in wisdom and intelligence ; for they are in a most beautiful and most perfect human form, whilst the angels of the lower heavens are in a form less perfect and less beautiful. But in hell the case is reversed. They who are there, when viewed by the light of heaven, scarcely appear as men, but as monsters ; for they are not in good and truth, but in evil and falsity, and consequently in the opposites to intelligence and wisdom. For this reason, also, their life is not called life, but spiritual death " (*Heaven and Hell*, No. 80).

And one more :

" It is to be known, that the human form of every man after death is the more beautiful, in the measure that he had more interiorly loved Divine things and lived according to them ; for the interiors of every one are opened and formed according to his love and life ; and therefore the more interior the affection the more it is conformable to heaven, and the more beautiful is the face. The angels of the inmost heaven are consequently the most beautiful, because they are forms of celestial love ; but they who have loved Divine truths more exteriorly, and therefore have lived externally according to them, are less beautiful, because only their exteriors shine forth from their faces, and no interior heavenly love shines through these, nor, therefore, the form of heaven as it is in itself. There appears something comparatively obscure from their faces, which is not vivified by the interior life shining through it. In a word, all perfection increases towards the interiors, and decreases towards the exteriors, and as perfection increases and decreases so also does beauty. I have seen the faces of angels of the third heaven, which were so beautiful, that no painter, with all his art, could ever impart any such.

light to his colours as to equal a thousandth part of their light and life ; but the faces of the angels of the lowest heaven may, in some measure, be adequately depicted" (*Ibid.* 459).

III

With respect to calculating the longitude and latitude of places on the globe, to which we alluded further back, we might say that, similarly, we may reckon our *spiritual* longitude and latitude, by which is meant, that we may in some measure estimate the degree or state of love and wisdom, or of good and truth, in which we are ; for love or good is signified by the East, and wisdom or truth by the south. Those, then, who are in a high degree of love, or good, dwell in the eastern parts of the spiritual or mental world ; and those with whom love, or good, is in a more obscure state, in the western : those again who are in the light of wisdom, or, what is the same thing, those who are in the light of truth, dwell in the south ; while those who are in the shade of wisdom, or truth, have their habitation in the north (See Nos. 141-153 in *Heaven and Hell* on "The Four Quarters in Heaven").

It is said "love, or good," and "wisdom or truth," because each pair are "one and the same thing" ; for thus do the Writings speak about these sacred principles : Referring to love and wisdom, they go on to say :—

"These two are the same as good and truth. The reason is, that good is of love, and truth is of wisdom : for love consists of goods, and wisdom of truths. Since the two latter and the two former are one and the same thing, therefore in the following pages sometimes the latter and sometimes the former set of terms shall be used, and by both the same is understood" (*Conjugal Love*, No. 84. See also *True Christian Religion*, No. 38).

IV

While in this world, we are continually changing our spiritual quarters : thus, in our infancy we are in the East ; in our childhood, in the south ; in our youth, in the west ; and in our manhood, in the north : and if we suffer ourselves to be regenerated by the Lord, we return again to the East—we become infants once more ; but “ wise infants,” we being now in “ the innocence which dwells in wisdom,” whereas our first innocence was “ the innocence which dwells in ignorance ” (See *Arcana Cœlestia*, Nos. 9301, 10021 ; *Conjugal Love*, Nos. 395, 413, 414 ; “ *Heaven and Hell*,” Nos. 276-283, containing the article on “ The State of Innocence of the Angels in Heaven ”). Or, to state the matter in another way, in infancy we receive the good ground of innocence, which, in childhood, is receptive of the seeds of knowledge communicated by external instruction : on these, in youth, we reflect, and so become receptive of a rational understanding ; while, in manhood, we apply the knowledge thus gained and rationally understood to the practical uses of life. But when we become “ wise infants,” our *motives* undergo a complete change ; for we do *all* the above no longer out of regard to ourselves and the world, but out of regard to the Lord and heaven.

When we die, therefore, we take up our abode permanently in that state of mind, whether of good or evil, or of truth or falsity, that we have made our own ;—thus, in the East, if we love goodness for its *own* sake ; and in the south, if we love truth for its *own* sake : but in the west, if we love evil for its own sake ; and in the north, if we love falsity for its own sake.

We might observe in this connection that, as contrasted with hell, Heaven is in the East and in the South, hell being in the west and in the north. Again, as all heaven is in the Lord, and the Lord in it (John xv. 4, 5, 7-11 ; xvii. 22, 23), Heaven is therefore in the East : and, consequently, its opposite, hell, being out of the Lord, and the Lord out of it (John xv. 2, 6), is in the west. Therefore, as indicated before, the human orb, having revolved from the East to the south, then to the west, and at length to the north, where it set in night, returns to the East, and there abides in the Lord for ever, its state being that of the Eternal Spring, that of the Everlasting Day.

CHAPTER XII

THE DISTINCTIVE NEW-CHURCH DAY SCHOOL

CHAPTER XII

I

Now when we come to descriptive and political geography we shall do well if we endeavour, so far as we can, and also so far as opportunity presents itself, to apply the lessons of heavenly wisdom we have gained in the elucidation of the geographical definitions, and in the motions and dimensions of the earth and other heavenly bodies.

We shall, of necessity, as also the "Syllabus of the Elementary School Course" recommends, begin with our own particular district, dealing with its natural features, as well as with its cities, towns, and villages; and its population, industries, and modes of travelling. From this we shall pass to our own native country, dealing with it in like manner; after which we shall proceed to deal with the various continents and oceans of the globe. Our next step will be to treat of these in detail, and in like manner with their countries, in both cases shewing the boundaries, as well as the natural and political features.

My task is finished; because it is not for me to say in what way the lessons of heavenly wisdom that I have endeavoured to unfold may best be accommodated to the minds of the young. But it seems to me that no more fitting way of realising this purpose can be adopted—than by utilising the noble science of geography, inasmuch as, if this be properly done, then the geographical facts learned will be but as a thin translucent veil through which the glory of heaven will shine with greater or less effulgence, just according to the child's state of receptivity.

of, or of the bias of its mind towards, heavenly things ; for undoubtedly some children seem to be born with a much stronger "inclination and faculty, if a son, for perceiving the things which belong to wisdom, and if a daughter, for loving the things which wisdom teaches," than others, on which subject please read "Conjugal Love," Nos. 202-205. The world we inhabit in our earth life is after all but the shadow of "the world to come" (Luke xviii. 30), in which also our spirits even now are ; and the poetess has well expressed the matter when she says :—

"For earth is crammed with heaven,
And every bush afire with God."

II

How important, therefore, is it that geography, or the description of the earth, should be so taught that it may serve the part of a wondrous ladder by means of which the minds of the children, as well as those of adults, might ascend into the contemplation of the Eternal verities which constitute the spirit of the Divine Word, and which consequently, form the "*daily bread*"* given to the angels of heaven by their Heavenly Father "the Lord God, the Redeemer and Saviour, Jesus Christ" (T.C.R., No. 170) ! The Word in its literal sense is such a Jacob's ladder ; for by it we can climb from earth to Heaven, or, what is the same thing, from natural to spiritual things. And this is effected through the instrumentality of that "Science of sciences,"† "the Science of Correspondences."† These are the correspondences, to speak comparatively, between the shadows of earth and the realities of Heaven, in consequence of which everything earthly

*Matt. vi. 11 ; Luke xi. 3.

†"The Writings."

that is according to Divine order, and therefore good and useful, corresponds to and represents something heavenly and Divine, the latter being the cause of the former, and the former the effect of that cause. How essential, then is it that, not only geography, but also every other earthly science, should be pressed into the service of "the science of correspondences," so that when we read the Sacred Scripture in the literal sense, the spiritual sense may shine and gleam through the same as light does through precious gems, which also represent or correspond to, the literal sense of the Divine Word !

III

What is needed is that some one wiser and more learned than I construct geographical text books adapted to the various school standards, as well as one for such adults as wish to study this most interesting subject in a way that will intensify the interest tenfold, as well as shew how earthly knowledge may be turned to some practical account, and so no longer be worthy of Solomon's dictum that, "All is vanity and vexation of spirit."* I cannot also help thinking that if Solomon had been content with *one* wife, instead of taking unto himself a thousand ! he would have found far less "vanity and vexation of spirit" in mundane things than he did. Indeed, to the good nothing is vanity ! for, with them, *all* is pressed into the service of the Master ; and earthly things, when in due subordination to heavenly purposes, are very far from being vanity, inasmuch as, without them, our heavenly life would want *body*. Though we truly take nothing *material* with us when we depart, hence, yet we take *ourselves*, including our will, under-

*Eccles. i. 2, 14, 17 ; ii. 1, 11, 17, 19, 21, 23, 26 ; iv. 16 ; xii. 8.

standing, way of acting, and our memory—even the memory of earthly things and occurrences not being left behind, though in *that* world this is rarely opened ;—the result of all which is that when we arrive there we find ourselves surrounded with very similar external objects and scenery to those we have left behind us—yea, there we find *all* our ideals realised, in consequence of the subjective world within us flowing out and becoming the objective world without and around us. God is the sole Creator of this, as of the other ; but He delights to create ~~the~~ same *through* us.

Not only, it appears to me, should there be distinctive New Church text books on the subject of geography, but also on all the arts and sciences which are taught, or might be taught, in schools. Why even the subject of musical or other school drill would lend itself most peculiarly to the service of “the Science of Correspondences !” as we might see if we carefully study numbers 42 and 57 of “The Worship and Love of God.” This work is one most worthy of our careful attention ; and, when studying it, we should also attentively peruse the “Address to the Reader” at the beginning (signed “T.M.G.”)—especially page xxv.,—as well as the “Translator’s Preface”(he having been “the Reverend John Clowes, who was for upwards of sixty years rector of St. John’s Church, Manchester.” It would, however, be foreign to our present subject to enlarge upon this matter here.

Equally with geography, do the allied sciences, *viz.*, astronomy, geology, and mineralogy, as well as botany, zoology, and ethnology, also physiology and anatomy, afford most valuable assistance, *as handmaids*, to the elucidation of “the Science of Correspondences.”

IV

We have already seen; *viz.*, in Chapter VI., when we discussed "The Nebular Hypothesis" of Herschel and Laplace, with what kind of stuff so many young and growing minds are so liberally fed with at our universities, colleges and schools. This, on account of the materialistic bias which it gives their minds, to a large extent renders nugatory the magnificent work which our Sunday Schools are doing. Hence, too, the reason of the world being filled with so many worldlings and sceptics, who, clever enough in all worldly affairs, are terribly dull in spiritual things—not because they *cannot* understand them; but because they *will* not, they having long ago, through the said materialistic teaching, lost all interest in such subjects.

Of all sciences, as at present taught, chemistry seems to have the most materialising effect upon the human mind; for, when well drilled in the materialistic chemistry of the day, there seems to be little room left for spirituality of thought and feeling. That is *why* natural chemistry *must* only be taught in connection with *spiritual chemistry*, and the text books remodelled accordingly—or, better still, entirely new text books constructed. Of course, *the same* natural facts will be used; for there is nothing wrong with the facts—they are innocent enough;—but there is something very much wrong with the materialistic theories which those facts are used, or rather abused, to confirm. We must, in brief, have New-Church chemistry, New-Church geography, and so on—in fact, New-Church everything: *all* must be New-Church. Does not the Lord say, "Behold, I make all things new" (Rev. xxi. 5)? We want "a new" philosophical and scientific, as well as "a new" theological, "heaven and earth" (verse 1).

V

What is needed, then, is THE DISTINCTIVE NEW-CHURCH DAY SCHOOL. In it, earthly science will be taught with reference to, and as a means of setting forth, the heavenly or spiritual science in which it originates, and to which it corresponds and is representative of, something in the way the writer of this book has attempted to do in the matter of the science of geography. In history, as thus taught, people will easily be able to see that evil brings its own punishment, and virtue its own reward—and this inevitably, and as well in respect of nations as of individuals in spite of all appearances to the contrary :—also that men's outward deeds and environment *always* spring out of their inward love affection, be it good or evil ; but that this is more noticeable in large communities of men, as nations and tribes, than in individuals ; for often innocent individuals, such as young children for instance, get involved in the calamities that wicked or erring nations bring upon themselves by their perverse dealings. For example, an insanitary or uncleanly nation will be sure sooner or later, to be overtaken by pestilence, which will involve numbers of innocent adults and young children in the common destruction, especially if these, through want of receiving proper instruction in such matters, though perfectly *willing* to obey the truth when pointed out to them, are also not as cleanly in their persons and houses as they ought to be.

In learning grammar, the pupils will be taught to analyse ideas, as well as the sentences and clauses conveying them, and how simple ideas combine so as to form complex and compound ones, or how simples unite together to form composites. Chemical experiments will also be used as a means of illustrating spiritual synthesis and analysis.

In this way will they learn that there are *spiritual* chemistry and grammar as well as natural, and the same with all the other sciences ; and that, because the *lower* originates in the *higher*, and so corresponds to and represents it, therefore science is the handmaid of religion.

VI

IN THE DISTINCTIVE NEW-CHURCH DAY SCHOOL, consequently, the end of instruction in the sciences will be *use*—and *that* use the filling of the Church with “men angels,” and of heaven with angelic inhabitants.

“The winged horse Pegasus,” which is “the understanding of truth, by means of which wisdom is procured,” by its hoofs—“the hoofs of his feet” signifying “experiences, by means of which natural intelligence is procured”—breaks open the fountain of “doctrine from which sciences are derived,” which is henceforth “consecrated to the nine Virgins,” by whom are “meant Knowledges and sciences of every kind” (*Conjugal Love*, No. 182²; *True Christian Religion*, No. 693; *The White Horse*, No. 4). These, therefore, in such case become thin diaphanous veils through which the glory of the Lord is revealed—*viz.*, to the wise in clearness, and to the simple more obscurely ; —nay, they become gems of beauty, reflecting in their translucent depths the glory of heaven—seeing that they have to do with the truths of the literal sense of the Sacred Scriptures, wherewith the walls of the New Jerusalem are “garnished,” *i.e.*, furnished (Rev. xxi. 19, 20) ; —yea, earthly knowledges and sciences are then seen to be the things that constitute those “clouds of heaven” in which “the Son of Man” is seen coming “with power and great glory” (Matthew xxiv. 30 , and the kindred passages in Mark and Luke).

VII

Our science, therefore, must be interpreted from Heaven, if we would have the fallaces and appearances of which it is composed—these being the vessels in which genuine truths, *viz.*, those of the spiritual sense of the Word, are contained—become cumulous clouds of glory glittering from Heaven's Divine Sun in snow-white beauty, as is the case with the clouds of the spiritual heavens, where the Light is the white light of the Divine Truth; or shining in the flaming splendour of the golden light of the celestial heavens, where the Light is the rosy light of Love flaming forth in inconceivable splendour from that spiritual sun which is "pure love,"* and in the midst of which dwells Jehovah God, the Lord Jesus Christ, in His Glorified, or Divine, Humanity, Whose Essential Nature is LOVE from which comes WISDOM, He being LOVE ITSELF, and thence WISDOM ITSELF.

VIII

Then look how readily arithmetic or the science of numbers, lends itself to the elucidation of the subject we are discussing! for see what a noble opportunity it affords for instructing learners in the spiritual significance of numbers. I dare say most people have noticed how largely numbers are used in the Sacred Scripture: it is, because they are significative of heavenly things. Now when once we know this, as well as have some knowledge of the Heavenly Doctrines of the New Jerusalem, and, moreover, as we become acquainted with the spiritual significance, or correspondences, of the simple numbers, it will be comparatively easy for us to attain to a knowledge of

*"The Writings."

the more composite ones, on account of the same being multiples, etc., of the simple numbers. Thus, when we once know that "the number *three* signifies what is complete and perfect," it will be easy for us to see that its multiples, 9, 27, and so on, will have exactly the same signification as three, though a more intense one (See *Arcana Cælestia*, Nos. 5291, 5335, 5708).

The case is the same with the number 2 and its multiples, namely, 4, 8, etc. ; for the number two signifies good, "and the number four everything as to good" (*Apocalypse Revealed*. No. 348). Consequently, "the number twelve signifies all, and is predicated of truths from good, because twelve arises from the multiplication of three and four, and the number three signifies everything as to truth, and the number four everything as to good" (*Ibid.*), to which is added, "Here" (*i.e.*, in Rev. vii. 4), "therefore, twelve signifies everything as to truth derived from the good of love."* Seven is the holy number, on account of which it is that the seventh day is the sabbath, or the holy day.

One will manifestly signify unity ; for "God is one in essence and in person" (*The True Christian Religion*, No. 2).

Ten signifies the remains of good and truth which, from our earliest infancy onwards, have been implanted and stored up by the Lord in our interiors, and, consequently, "what is full . . . much and many" (*Apoc. Revealed*, No. 101). "Because ten signifies many and likewise all, therefore what was written upon the tables of the decalogue by Jehovah is called the Ten Words" (Deut. iv. 13, x. 4) : the Ten Words are all truths, for they include them" (*Ibid.* see also *The True Christian Religion*, No. 286). It follows, therefore, since the number

*See also No. 933.

ten signifies *all*, that the number five must signify *some*, as also we are enabled to see is the case from the parable of the "ten virgins," concerning whom the Lord said, "And five of them were wise, and five *were* foolish" (Matt. xxv. 2). By eleven is signified all the goods and truths which the Church, or regenerate, or regenerating, man receives from the Lord, as entirely separate from the things of man's defiled and fallen proprium, signified by Judas Iscariot who betrayed the Lord with a kiss ! and to whom the Lord thus spoke, "Judas, betrayest thou the Son of Man with a kiss ?" (Luke xxii. 48). "The number twelve," therefore, this being the number of "the twelve apostles of the Lamb" (Rev. xxi. 14), as well as that of "the twelve tribes of the children of Israel" (verse 12), will signify, as also the Writings teach, "all the truths and goods of the Church in the complex," or, as it is said in "Arcana Cœlestia," No. 577, "faith, or those things which are of love and thence of faith in one complex,"* together with—in fact, as constituting—the "new proprium,"† wherewith regenerating man is gifted by the Lord through heaven,† and which is signified by "the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Revelation xxi. 2).

IX

This "new proprium" is "the new will and the new understanding" wherewith we are gifted by the Lord : these are "the will of good and the understanding of truth." Concerning this matter it is thus written in "the Writings" of the New Jerusalem :—

"The fact is, that there is with no man any understand-

*-See also Apocalypse Revealed. Nos. 348, 907,

†-Arcana Cœlestia No. 8179.

Heaven and Hell, Nos., 341, 591,

ing of truth and will of good, not even with those who were of the Most Ancient Church. But when they become celestial, it appears as if the will of good and the understanding of truth were with them ; when, nevertheless, they are of the Lord alone. And this they also know, acknowledge, and perceive ; as is the case also with the angels ; insomuch that whoever does not know, acknowledge, and perceive it to be so, is totally destitute of the understanding of truth and the will of good. With every man, and with every angel, even the most celestial, his proprium is nothing but falsity and evil ; for it is known that the heavens are not pure before the Lord, and that all good and all truth are of the Lord alone. But in proportion as men and angels are able to be perfected, so, by the Lord's Divine Mercy, they are perfected, and, as it were, receive the understanding of truth and the will of good ; but that they possess them, is only an appearance. Every man is capable of being perfected, and consequently of receiving this gift of the Lord's Mercy, according to his actual life, modified by the hereditary evil implanted in him from his parents" (*Arcana Cœlestia*, No. 633).

"The good and truth which flow in through heaven from the Lord," therefore constitute the "new proprium, which is called a heavenly proprium, which is a new will" (Ibid. No. 8179). "Man," however, only "is removed from his own proprium," and brought into "the Lord's proprium" (*Heaven and Hell*, No. 341), when he is such as is here described :—"In the combats of temptation also the man ought to fight as from himself, but still to acknowledge and believe that it is from the Lord (see above, no. 8176) ; if he does not fight as from himself, the good and truth which flow in through heaven from the Lord is not appropriated to him ; but

when he fights as from himself, and still believes that it is from the Lord, they are appropriated to him : hence he has a new proprium, which is called a heavenly proprium, which is a new will " (*Arcana Cœlestia*, No. 8179).

When the spiritual signification of the simple numbers have been well impressed upon the minds of the children, then by means of the fundamental ideas thus acquired they can easily be led to see, *i.e.*, to understand (this being the spiritual significance of *seeing*), the spiritual signification of the more composite numbers obtained by the arithmetical processes of addition, subtraction, multiplication, and division.

All the arithmetical examples and problems, accordingly, might be constructed with a view to this end, while, later, when the children get to the compound rules, many problems might be constructed on the basis of New-Church statistics. But the details of all this I must leave to the coming New-Church arithmetician : I have but suggested. See John iv. 35-38. It is my wish that other men enter into my labours, completing what I have begun, and reaping where I have sown, even as I have done by those who have gone before ; for so it has always been, and so it will ever be.

X

* The same remarks apply to the other branches of mathematics, *viz.*, to algebra, geometry, etc. In geometry, for instance, what lessons of spiritual wisdom might be conveyed to the minds of the children by teaching them the spiritual significance of the *curve* and the *straight line* ! It might here be pointed out to them that the alphabet in the celestial heavens consists, like the Hebrew letters, of curved lines, while in the spiritual heavens it is, similarly to the Roman type, chiefly angular ; and this

because what is curved has relation to love or good, and what is straight, to wisdom or truth. This is why it is said that a man who acts according to right principles is *straight*. This also is why the masculine figure is more angular, and the female, more rounded or curved : this is because, in the male, the intellect, which is receptive of truth and the life according to it, predominates ; while, in the female, the will predominates, this being the receptacle of love and the life of love. We can, therefore, now see the reason why the curved line is so much more beautiful than the straight line. It is because the curved line corresponds to LOVE, which is "essential beauty" ;* while truth is formal beauty. We cannot, however, here treat of this subject further, but shall leave it to the future geometer.

XI

But I may not close this work without a word on the subject of *the New-Church Reader* ; for here a vast field opens up to the view, seeing that no more important means than this can be found for carrying out the Divine behest "to preach the kingdom of God, and to heal the sick" (Luke ix. 2) ; for thus can New-Church Truth—or, what is the same thing, the Truth of the Word of God,—with all its healing influences, be most effectively conveyed to the minds of the young, "the leaves" (*i.e.*, the truths) "of the Tree [of life] being for the healing of the nations" (Rev. xxii. 2). It is impossible to estimate the number of those who will through this channel become "receivers of the Heavenly Doctrines."⁶

Passages of Scripture might be introduced, and, in simple and appropriate language, explained according to the apprehension of the pupils ; and the same with the

*Conjugal Love, No. 42 .

leading Doctrines of the New Jerusalem, especially those concerning the sole Divinity of the Lord Jesus Christ, the Divinity of His Humanity, and a life according to His precepts, as well as that concerning the Sacred Scripture, shewing that in the Word is a spiritual sense, in consequence of which it is a Divine Revelation from God—the very Word of God,—and “the Sanctity of Sanctities.”

I do not mean to say that this must be done in a formal or treatise-like manner ; for this, however suitable it might be for grown-up people, would be most unsuitable for children. But the lesson—seeing that it is requisite for the minds of the children to first be thoroughly interested therein if we would have them open to eagerly imbibe the same as the flowers do the sunshine—must be skilfully woven into some simple story, so as to form one piece therewith—its life and soul, in fact,—instead of being stuck on at the end, as is often done ! In the latter case, directly the children have taken in the gist of the story, they are apt to feel a bit bored when told that there is yet a “moral” to follow. The moral, then, of this is that there should be no appendix-moral at all ; but the moral, *i.e.*, the lesson we wish to convey to the minds of the young, should so shine through the fabric of the story as to constitute the very life and soul of the same—without which, indeed, the narrative would be but a dead carcase, a shell without a kernel ! This was the case with the “beautiful myths” of the ancients, which we moderns, on account of the gross literalism into which we have fallen rendering us incapable of understanding their spiritual import, have come to regard as fables ! It seems to have altogether escaped our dull intellects that the impossibility, or the improbability (as the case might be), of their *literal* signification by no means precluded the possibility of the so-called fabulous story serving the part of a cloud which

shuts out the celestial love and spiritual wisdom contained within them from an age as blind as ours is to Heavenly and Spiritual Truth, and the perfect Love it teaches, to let it through to a more *genuinely* enlightened one.—And it may be here remarked that *that* only is really an enlightened age which, from “the affection of Truth,” and the Heavenly Goodness it teaches, for their *own* sakes, has its mind opened upwards to receive the same. I would, therefore, respectfully suggest that these myths, as well as other stories of ancient times, with such explanations as might be necessary, should also find a place in the New-Church Reader.

Then, too, the hopes and fears of the regenerating Christian ; his states of exultation and depression, of progress in goodness and truth, as well as of temporary relapses into “the proprium”* (which are his states of spiritual night, these, though, always being followed by new and brighter spiritual days) ; and, finally, his complete triumph, by the help of God, over his corruptions and his establishment in the kingdom of Light, might be beautifully set forth in the form of stories suitable for children. Our Lord spoke in parable, because He knows that Truth—and especially Divine Truth,—when this means is adopted for bringing it home to the human mind, is more readily received with affection, and so done, than when given in any other form ; though, of course, *every* form is needed, so that every part of our complex natures might be built up into the order of heaven. The Word has, then, well been called “a Book of Divine Parables” ; for in no other way could its stores of Infinite Wisdom be so veiled from our sight, that each angel and human being might approach thereto without being consumed, and

*The proprium, meaning the selfhood, is a term much used in the “Writings” of the New Church.

draw therefrom and apply such treasures of heavenly wisdom as the building up of his spiritual life requires—the wise understanding the same in wisdom, and the simple in simplicity. •

Many stories also of heroism—of dangers bravely faced, of difficulties surmounted, of trials and sufferings patiently endured in the cause of Truth, and the Good which is its life and soul,—might be added from the various school Readers at present in use, and, with but very slight alterations, made suitable for the New-Church Reader. And ~~here~~ again will it be a case of other men labouring, and of our entering into their labours, But let me quote the passage, namely, John iv. 35-38 :—

“Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: ~~other~~ men laboured, and ye are entered into their labours.”

It will be a case of “Jehovah our God . . . giving us great and goodly cities, which we builded not, and houses full of all good *things*, which we filled not, and wells digged, which we digged not, vineyards and olive trees, which we planted not” (Deuteronomy vi. 10, 11).

XII

But here must I stop: my work is done. Trusting, therefore, that my poor endeavours will bear the fruit desired, namely, that of helping on the work of establishing

and that, as in the case of "the children of Israel" when "they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all His service, and for the holy garments," all will "come, every one whose heart stirs him up, and every one whom his spirit makes willing . . ." and that they will "come, both men and women, as many as are willing hearted . . . and all the women whose heart stirs them up in wisdom" (Edoxus xxxv. 20, 21, 22, 26)—that *all* will come forward to begin the noble work of preparing suitable New-Church text books for use in NEW CHURCH DAY SCHOOLS, so that it may be no more pretty well a matter of indifference whether such exist or not, seeing that then the system of teaching in them will be entirely distinctive from that in all other day schools ; and that, therefore, in this matter it will be with the Lord's spiritual Israel as it was with the literal Israel, concerning whom it is thus written :—

"The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses," (verse 29).

I remain,

Your humble co-operator in the work,

L. A. S. THORNTON.

